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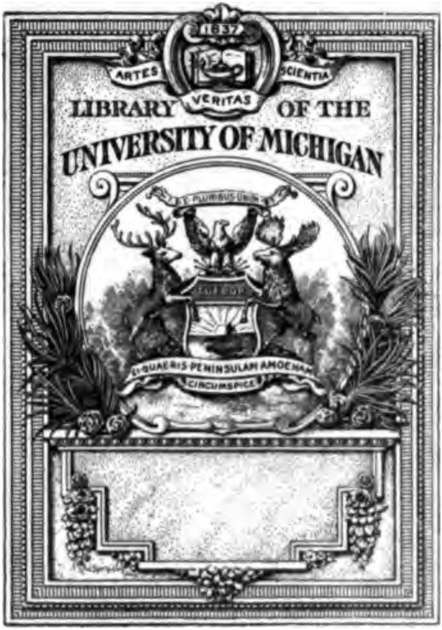
EZEKIEL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Ezekiel

THE MODERN READER'S BIBLE

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EZEKIEL

EDITED, WITH AN INTRODUCTION AND NOTES

BY

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New York
THE MACMILLAN COMPANY
LONDON: MACMILLAN & CO., LTD.
1901

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Set up and electrotyped May, 1897. Reprinted November, 1897; October, 1898; July, 1899; July, 1901.

Norwood Press
J. S Cushing & Co. — Berwick & Smith
Norwood Mass. U.S.A.

INTRODUCTION

EZEKIEL, in all respects one of the Greater Prophets, has a very special place in the history of literary form. What in his predecessors has been occasional and subordinate becomes in his prophecy a dominant form of utterance. And again, the reflection in written record of the prophetic life and ministry takes shape in Ezekiel as an elaborately arranged literary work.

The form of discourse so characteristic of Ezekiel may be termed Emblem Prophecy. Its simplest illustration is when, for example, the prophet appears before his audience holding in his hands two sticks, with the name of Judah written upon the one and Israel upon the other. In the eyes of the people he solemnly joins these sticks together, and from this emblematic text proceeds to enlarge upon the healing of the national schism, and the glory of a united people under a Davidic rule. Of course, such objective emblems have been seen in other prophets: in Isaiah, walking barefoot as a captive; in Jeremiah, holding up his stained girdle; in Samuel, rending his mantle before Saul. The use of dumb show as a starting-point for other modes of presentation has characterised literatures widely separated from one another. In the early tragedy of the Re-

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naissance the spirit of a scene was regularly conveyed in emblematic action to the eye before the dialogue commenced; and this has been made familiar to the most general reader by the example of it preserved in *Hamlet*, where the gesture of pouring poison into the sleeping king's ear startles the conscience of the guilty murderer in the audience before a word of the play has been spoken. In written literature dumb show becomes hieroglyph; and, in connection with such names as Alciati in Italy, Jacob Catz in Holland, Quarles in England, Emblem Poetry — hieroglyphic texts with discourses in verse — formed for more than a century the chief religious literature of Europe, and, though now forgotten, furnishes thousands of volumes to the libraries of curious collectors.

In studying Emblem Prophecy it is very important to recognise that the emblem is no more than the text, from which a regular discourse takes its departure. This principle will guard the student against opposite errors of interpretation. On the one hand, some writers have not only read the symbolic action of Biblical prophecy with extreme literalness, but have treated it as if it constituted the prophecy itself. It is true that there was in Israel a rude prophecy which consisted wholly in action, and which is still to be seen in the fakirs and dervishes of Semitic peoples, with whom a reiterated howl or a contorted body is the whole of their religious act. But the prophets of Biblical literature use such gesture language only as a prologue to verbal utterance. On the other hand, some commentators show a tendency to explain away the dumb show of prophecy, until it is left as little more than a literary image. They are actuated by a feeling that much of what is so described seems puerile and beneath the dignity of prophecy. But such a feeling is one to be resisted, more especially if the reader be of the English-speaking peoples: it is due largely to the notorious deficiency in gesture which makes our speech so dull and clumsy to our European neighbours. Any one who has heard a Gavazzi preach, or seen a Salvini act, will know how much of dignity, as well as force, accompanies the vivid action that half tells the tale before words come to complete it. Thus to herald speech with dumb show is only an extension of the well-known principle of oratory, that the significant gesture should, by however slight an interval, precede the words, the mind being thus unconsciously inflamed by force of curiosity into a receptive attitude that is of itself a mode of emphasis.

It will be well to take particular examples. The emblematic action in the *Book of Ezekiel* reaches its greatest minuteness in the Mimic Siege of Jerusalem (I. iv).

> Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it a city, even Jerusalem: and lay siege against it, and build forts against it, and cast up a mount against it; set camps also against it, and plant battering rams against it round about. And take thou unto thee an iron pan,

> and set it for a wall of iron between thee and the city: and set thy face toward it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.
>
> Moreover, lie thou upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity. For I have appointed the years of their iniquity to be unto thee a number of days, even three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And again, when thou hast accomplished these, thou shalt lie on thy right side, and shalt bear the iniquity of the house of Judah; forty days, each day for a year, have I appointed it unto thee. And thou shalt set thy face toward the siege of Jerusalem, with thine arm uncovered; and thou shalt prophesy against it. . . . Take thou also unto thee wheat, and barley, and beans, and lentils, and millet, and spelt, and put them in one vessel, and make thee bread thereof; . . . and thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it. . . . And thou, son of man, take thee a sharp sword, as a barber's razor shalt thou take it unto thee, and shalt cause it to pass upon thine head, and upon thy beard: then take thee balances to weigh, and divide the hair. A third part shalt thou burn in the fire in the midst of the city, when the days of the siege are fulfilled; and thou shalt take a third part, and smite with the sword round about it; and a third part thou shalt scatter to the wind, and I will draw out a sword after them. And thou shalt take thereof a few in number, and bind them in thy skirts.

This passage has been a stumbling-block to interpreters. So sympathetic a writer as Stanley has been misled into saying that Ezekiel "would lie stretched out motionless, for more than a year, like one crushed to the ground under the burden of his people's sins." On the other hand, Dr. Davidson in his valuable commentary would persuade us that such action as this was intended merely to be described in narrative. But this attenuation of the natural meaning is surely impossible in view of the simple explicitness of the language quoted above. What, on such a theory, is to be made of a passage like this?

> And, behold, I lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast accomplished the days of thy siege.

Take again the following: —

> And thou shalt eat it as barley cakes, and thou shalt bake it in their sight with dung that cometh out of man. . . . (Then said I, Ah Lord GOD! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn of beasts; neither came there abominable flesh into my mouth. Then he said unto me, See, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread thereon.)

Such scruple on the part of the prophet would indeed be puerile if it related to what was no more than a narrated symbol. These opposite difficulties are avoided when the emblematic action is understood literally, but as no more than the text for a spoken discourse. It book as a whole that deputations of the people were in the habit of appearing before the prophet to hear a word from the Lord; such deputations were frequent, and, indeed, one passage * strongly suggests, if it does not demonstrate, that they were of daily occurrence. The natural interpretation of the prophecy cited is that, during the period it indicates of more than a year, the daily discourse had for its text some portion of the action so elaborately prescribed. Now the prophet would strike the attitude of the besieger of Jerusalem; now his dumb show would suggest the details of famine, or the choice of fatal evils that awaited those who miserably survived to the end of the siege. Such symbolic gesture — prolonged perhaps for no more than a few moments — would introduce a verbal discourse of the same tenor: and the closing paragraphs of the written prophecy are a summary of the matter reiterated in these many discourses. On this view the very minuteness of the prescribed directions assists towards the variety of symbol texts the prophet had to choose from. And the prolongation of this one theme through these multiplied presentations is amply justified, both by the position of the fall of Jerusalem as the very foundation of Ezekiel's prophetic mission, and by the obstinate incredulity of the infatuated exiles to which his words so often bear witness.

In this discourse of the Siege of Jerusalem the emblematic starting-point has been sustained dumb show. Simi-

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* See note (to page 95) on page 188.

lar dumb show, extended to a greater or lesser degree, seems to introduce other discourses. The prophet eats 'bread of trembling' when he is about to touch upon the panic of the besieged; more elaborately on another occasion when the same topic is to be taken up he is seen bringing out household stuff for removing, and then, as if in a sudden accession of panic, moving with his face covered to suggest a sudden escape by night. Sometimes the text is a gesture again and again reiterated: the prophet is to smite with his hands, stamp with his foot, as he expresses his horror at Judah's idolatry and doom. The speaker's attitude may serve the same purpose: he is to 'set his face' toward the south, or 'drop his word toward' the sanctuaries. When we recollect how much in the story of Daniel is made of Daniel's turning his face as he prays toward Jerusalem, under circumstances in which a more private prayer might have left him undisturbed, it is easy to understand how even so slight an action as this might be powerful in the hands of an Ezekiel. Again, a phrase or cry can make an emblem text. An early discourse (I. vi) is made distinctive by the reiteration throughout its course of such words as 'It cometh!' 'The end is come!' And two other discourses (III. vi, vii) find an objective accessory in the familiar wailing rhythm which binds together their clauses. Immediately before the great crisis the prophet's whole demeanour is made emblematic; though the desire of his eyes is taken away at a stroke, he is to mourn only in silence, for so the people, when the city of their desire is fallen, will have no heart even to weep, but "ye shall pine away in your iniquities, and moan one toward another."

An emblem in its fullest form is at once objective and symbolic. Some of Ezekiel's discourses find texts in things which are objective without being symbolic. On two occasions he seizes upon the attitude of the audience before him, as they sit waiting for an inspired word from God, and makes this a standpoint from which to denounce the apostasy from the divine law which deprives of all claim so to inquire of the Lord. Elsewhere he uses as texts the thoughts of his audience, and the proverbs that are habitually upon their lips. A nearer approach is made to the full emblem when a discourse is founded upon a parable: a parable is simply an emblem presented in narrative instead of in visible form. In one case the Vine — the national emblem of Israel — is mentioned for the unexpected purpose of suggesting that this stands among the other trees of the forest as the one wood which is fit for no use. On other occasions elaborate parables are sustained through the whole of a lengthy discourse. Such is the Parable of the Foundling, rescued in her helplessness, nurtured and made a spouse, yet turning to adultery. This thought, and the variation of it which presents Samaria and Jerusalem under the names of Oholah and Oholibah, are drawn out by Ezekiel with the most vivid minuteness; the yearning tenderness of the prophet, and his habit of calling coarse things by coarse names, makes these discourses amongst the most powerful and characteristic of the prophet's writings. The dark parable or riddle must not be omitted (III. iv), in which cedar branches and eagles and rivers are strangely mingled to suggest political powers and movements. And in this connection may be mentioned a discourse of Ezekiel which stands out by itself—the Invasion of Gog. This is not to be interpreted as a specific prediction of an historical event, nor, on the other hand, as merely a parable; but under the typical names of Gog, Meshech, Tubal,—suggestive of the dimly known confines of the earth,—are generalised hostile forces however distant, which, after the 'many days' of a future however prolonged, may be massed in opposition to a purified people, only to fall in the holy soil by a destruction from on high, and to trouble Israel with no more than a notable burying.

Visions, as they appear in *Ezekiel*, are a variety of Emblem Prophecy. These emblems are visibly displayed to the eye of the prophet in his trance, but what is seen is presented as a symbol, not a reality. This is obviously the case with the Vision of Dry Bones, which, as Ezekiel prophesies, are inspired from the four winds, and become an exceeding great army. But similarly in the Vision of the polluted Jerusalem, the abominations viewed by the prophet are so many types of sins actually prevailing in the guilty city. And in the companion prophecy Ezekiel on the mountain of vision, like Moses upon another mount, has revealed to him the pattern and ideal of a purified temple and a holy land. In the supreme vision of all, which constitutes the call of the prophet, and underlies the final revelation of his ministry, what is seen is conveyed by the guarded expression 'the appearance of the likeness of the glory of the LORD.'

At one part of the ministry of Ezekiel, when the fall of Jerusalem is near and excitement runs high, symbolism seems occasionally to pervade the whole of a discourse, and there is a mingling and interchange of oratory and graphic action which is without parallel in other literature. An example is the section which I have entitled The Sword of the Lord (V. ii); here attitude, gesture, visible emblem, sustained dumb show, are all mingled together and combined with song. At the opening, the prophet sets his face toward Jerusalem, and drops his word toward the sanctuaries. But as the address progresses, he suddenly draws forth a sword: this is the sword of the Lord which is to go forth out of its sheath against all flesh from the south to the north, and it will not return any more. Suddenly, the dramatic speaker has identified himself with the victims of this divine sword.

> Sigh therefore, thou son of man; with the breaking of thy loins and with bitterness shalt thou sigh before their eyes. And it shall be, when they say unto thee, Wherefore sigh-

> est thou? that thou shalt say, Because of the tidings, for it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water.

Now the theme of the sword is resumed, and with it mingles what is evidently some military strain or folk-lore song, of which the augmenting lines suggest the gathering spirit of combat.

> A sword,
> A sword,
> It is sharpened,
> And also furbished:
> It is sharpened that it may make a slaughter;
> It is furbished that it may be as lightning!

For a single moment the other side is presented — a people careless and secure: "the Rod of my son, it contemneth every tree." But the impending destruction continues to gather force: —

> And it is given to be furbished
> That it may be handled:
> The sword, it is sharpened, yea it is furbished,
> To give it into the hand of the slayer.

There is a sudden change, and cries and howls proclaim how the sword has fallen upon the people, and the Rod that contemneth is no more. The emblematic movement seems to become more and more rapid: —

And let the sword be doubled the third time;
The sword of the deadly wounded:
It is the sword of the great one that is deadly wounded
Which compasseth them about.

I have set the point of the sword against all their gates,
That their heart may melt,
And their stumblings be multiplied:
Ah! it is made as lightning!

It is pointed for slaughter —
Gather thee together, go to the right;
Set thyself in array, go to the left —
Whithersoever thy face is set.

A total change ensues, and the sword is now the sword of Babylon: its point traces a rough map on the floor, a meeting-point of roads, where the advancing conqueror stays to cast lots; dumb show just suggests the shaking of the arrows, the looking into the liver, and then th advance is decided for the way to Jerusalem. The denunciation that follows of the "deadly wounded wicked on the prince of Israel," soon finds a climax in the uncrow ing of the king, and the cessation of kingship "until come whose right it is." There is yet another chan and the song of the sword continues: —

A sword, a sword is drawn,
'For the slaughter it is furbished:
To cause it to devour,
'That it may be as lightning': —

is time it is the sword of Israel's neighbour foes, the
ildren of Ammon, and their boastful hope is to lay it on
e necks of their hereditary enemy in his time of humilia-
on. But the speaker suddenly plunges the sword into
sheath: so is symbolically introduced the fate of Ammon
return to the land of his birth and be judged there.

Another example of complex and startling symbolism
the discourse of Ezekiel which centres around the idea
a caldron (V. vi). This again has been a difficulty to
mmentators in regard to the interpretation of the em-
ematic action. Can it be supposed, objectors have
ed, that the prophet in the performance of his sacred
nctions would go through operations of actual cooking,
d throw pieces of meat about on the ground? But
ose who raise such an objection have failed to note that
this discourse the usual introductory formula has been
ried: the passage reads, not "Take a caldron," etc., but
Utter a parable . . . and say . . . 'Set on the cal-
on.'" There is no question here of a visible caldron
actual cooking, but only of a rude folk song, which is
ddenly reversed and brought to a spiritual application.
or the fundamental idea underlying this utterance of
zekiel we must go further back, to an expression that
pears on the lips of the most abandoned among the in-
abitants of Jerusalem, who express their confidence in
e impregnable walls of their city under the image of the
ldron that interposes between the meat and the fire: —

> These are the men that devise iniquity, and that give wicked counsel in this city: which say, Is not the time near to build houses? this city is the caldron and we be the flesh. (Page 33.)

In elaboration of such an idea the prophet chants — possibly with suggestive action — the song of the cook at his work:

Set on the caldron,
Set it on, and also pour water into it:
Gather the pieces thereof into it,
Even every good piece, the thigh and the shoulder;
Fill it with the choice bones;
Take the choice of the flock,
And pile also the bones under it:
Make it boil well:
Yea, let the bones thereof be seethed in the midst of it.

But suddenly a burst of divine denunciation is interposed, and a suggestion of a very different kind is fastened upon the emblem of the caldron; the blood-stained city is a *rusty* caldron, which must cast out its meat and be plunged itself into the very hottest of the fire till it is purged.

Woe to the bloody city!
I also will make the pile great:
Heap on the wood, make the fire hot,
Boil well the flesh, and make thick the broth,
And let the bones be burned.
Then set it EMPTY upon the coals thereof,

> That it may be hot, and the brass thereof may burn,
> And that the filthiness of it may be molten in it,
> That the rust of it may be consumed.

Emblem prophecy in its various forms has so regular a place in Ezekiel's discourses that it becomes interesting to examine the few cases in which it is absent. One of the discourses (II. v) that lacks an introductory symbol opens with the epigrammatic phrase: "Prophesy against the prophets of Israel that prophesy." Another (II. vii) has a structure of marked regularity — parallel sentences culminating in a similar sentence of climax. It is more interesting still to note the discourse against the Shepherds of Israel (VII. ii). This has no emblem text, but it maintains unbroken a succession of pastoral imagery: from the first denunciation of the shepherds that feed themselves, through the tender picture of the Divine Shepherd seeking out his flock, and delivering them out of all places whither they have been scattered in the cloudy and dark day, to the consummation of the secure dwelling in the wilderness and the showers of blessing on the holy hill. We seem to catch as a principle in the literary style of Ezekiel, that a discourse which lacks the introductory strength of an emblem text should be compensated by some other literary feature of marked definiteness; and the last example has suggested how of all literary devices sustained imagery seems most fitted to replace visible symbol. To the more important among the Doom Songs of Ezekiel individuality is given by the sustained imagery on which each is founded. The first attack on Tyre develops the picture of the bare rock to which Tyre shall be reduced, a place for the spreading of nets in the midst of the sea. What follows elaborates the thought of the mercantile metropolis as a glorious ship, to which all peoples of the earth — reviewed in long enumeration — have made their contributions; but the Ship of Tyre is brought into great waters, and broken in the heart of the seas. Again, the prince of this fairest of earth's cities is denounced under the figure of the Guardian Cherub of Eden, walking up and down in the midst of the stones of fire, until through unrighteousness he is cast out, and consumed with his own fire before the eyes of the nations. And the climax prophecy, the grand Doom of Egypt, has a sevenfold structure founded on the seven images which are successively elaborated. Egypt is the crocodile of his own rivers, to be drawn out with all the fish of his waters clinging to his scales, and cast into the wilderness. Egypt shall be granted to the Babylonian conqueror as wages for his fruitless campaign against Tyre. A third prophecy against Egypt turns on the familiar prophetic image, the Day of the Lord. A slighter Doom prophecy puts the thought of Pharaoh's arm broken; an elaborate outpouring follows which works out the image of the fallen cedar. Next Egypt appears as the dragon of the seas: and, by the link of the popular fancies about the dragon monster, imagery of eclipses and disastrous darkness is interwoven. Finally, there is a Wail for Egypt, as she goes down into the pit: the great ones of the underworld, each with her graves around her, are imaged in succession speaking their muffled greeting, while at each pause the refrain chimes its monotonous chant: —

All of them slain!
Fallen by the sword!

Such is the most striking of the literary peculiarities of Ezekiel: the use of emblems to introduce discourses, and in a few cases the saturation of oratory with graphic acting; while in the prophecy that is written and not spoken the visible symbol is replaced by the sustained image. If to any reader it seems that such features of prophetic delivery must be too secular for so sacred a function, and that there would be danger lest attention might be called from the message itself by the interest in the delivery of the messenger, the answer is that this is precisely what did happen in actual fact.

> And as for thee, son of man, the children of thy people talk of thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD. . . . And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. (Page 132.)

Meanwhile, Ezekiel is not so far from us as the strange delivery of his prophecies might incline us to think. The visible emblems of this prophet are a thing of the past, but the tendency he emphasised to seek an external starting-point for discourse has continued. The Emblem Prophecy of Ezekiel is a transitional stage in the development of the modern Text and Sermon.

I have yet to speak of another of the literary characteristics of Ezekiel — the elaborate arrangement of the book. Both in the case of *Isaiah* and *Jeremiah* there are suggestions of editorial arrangement, whether on the part of the prophet himself or another editor. But with Ezekiel the matter of oral discourse has been in its written representation worked up into an artistic whole. The distinctness of the emblem texts makes the divisions of discourses very marked, and we can say with confidence that the whole of *Ezekiel* falls into seven books, each (except the central book) divided into seven discourses; further, there is a tendency for the last discourse of each book to be a climax, and some of these final discourses are themselves sevenfold in structure. Such symmetrical arrangement must not be understood as implying anything unnatural or artificial on the part of the prophetic writer: all that is necessary is a tendency to think in numerical divisions, which is a widely diffused literary characteristic. Not to go outside Biblical literature, I have pointed out in a former volume* how the wise men of Israel tend to divide their wisdom in divisions of five. Again, the final discourse of *The Wisdom of Solomon* has a sevenfold illustration broken by a sevenfold digression. Throughout prophetic literature the number seven prevails: *The Rhapsody of Zion Redeemed* not only has a division into seven acts or visions, but further its opening act is made by an alternation seven times repeated. And the *Book of Revelation*, which gathers up all Old Testament prophecy in itself, has its seven churches, seven seals, seven angels sounding, seven bowls to be poured out. In the present case the disposition of Ezekiel's writings upon the sevenfold basis, which is here followed, gives the clearest conception of the unity of the whole.

The mass of discourses which makes up the whole ministry of Ezekiel comes to us enveloped in a glory of supernatural vision. To Isaiah and Jeremiah was granted a theophany; but this was in their case only the occasion of their call to the prophetic office, and appeared no more. But the divine glory amid which Ezekiel received his call reappeared to him at critical points of his ministry, and mingled with his final vision of the ideal land of promise. Very elaborately, and by successive stages, is the whole glory of Ezekiel's vision made manifest to him as he stands beside the river Chebar. Forces of nature usher it in: the stormy wind, the cloud mass, and against this background a fringing radiance enclosing a centre of solid fire, — yet not solid, for it is soon seen to be a 'fire infolding itself,' for ever changing into a new body of splendour that is still the same. To forces of nature are now added forms of animal life: faces, feet, wings, shapes of men, of oxen, of eagles, yet all realised in a medium of fire, and fire that is alive with motion, living creatures traversed by running torches that flash lightnings as they run up and down. The life of inert matter is added, — mechanism: wheels within wheels, that mystically blend with the life already seen, for their rings are high and dreadful, full of eyes round about. The whole is instinct with one will, and moves with a single impulse. The cumulative power of the vision continues its stages: over the head of the living creature the gazer is aware of a firmament, its terrible crystal stretched forth over the amber glory below. Above the firmament is heard a voice, there is the likeness of a sapphire throne. So great is the prophet's dread of suggesting form in connection with the manifestation that is coming that he onl speaks of 'a likeness as the appearance of a man' abov the throne; and even this seems lost in a rainbow radian of fire that flashes in all directions. Awe afflicts the prop as the manifestation reaches its culmination, but sp enters into him and carries him along.

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* *Ecclesiasticus* Volume, page xvi.

I do not understand the commentators who call Ezek description of his vision 'prosaic.' To me it appears alike the terms into which he translates the details c supernatural, and the stages by which the manifestation progresses towards its completion, are such as to affect us with all the power of the highest poetry. The difficulty in this vision is, not any deficiency of poetic power on the part of the describer, but the weight of symbolism with which the vision itself is charged, and which is sufficient to disturb the poetic sense of a reader who is not an Oriental. Hence the value of studying again the same picture as it comes to us transmitted through the imagination of a western poet.

Forth rush'd with whirlwind sound
The chariot of paternal Deity,
Flashing thick flames, wheel within wheel undrawn,
Itself instinct with spirit, but convoy'd
By four cherubic shapes, four faces each
Had wondrous, as with stars their bodies all
And wings were set with eyes, with eyes the wheels
Of beryl, and careering fires between;
Over their heads a crystal firmament,
Whereon a sapphire throne, inlaid with pure
Amber, and colours of the show'ry arch. . . .
At once the four spread out their starry wings
With dreadful shade contiguous, and the orbs
Of his fierce chariot roll'd, as with the sound
Of torrent floods, or of a numerous host. . . .
Nor less on either side tempestuous fell
His arrows, from the fourfold-visaged four,
Distinct with eyes, and from the living wheels,
Distinct alike with multitude of eyes,

> One spirit in them rul'd, and every eye
> Glar'd lightning, and shot forth pernicious fire.
>
> *Paradise Lost, Book VI.*

In presence of this awful glory Ezekiel receives his commission as prophet. It is a threefold commission: each part distinct in itself, with the delivery of the successive stages separated by movement in the vision surroundings. The first commission is to testify to the nation of Israel: through the community of exiles Ezekiel is to speak to the wider people, and denounce them as rebels against their God, whose chosen city must be ruined before the glory of the future restoration is possible. When this much has been brought home to his mind the retiring glory sweeps the prophet on his way, and he comes "in bitterness, in the heat of his spirit" to the community of exiles to whom he is to speak his denunciation. But the shock of contact with human life strangely checks the prophetic utterance, and he sits among his fellows 'astonied' for seven days. Then the conflicting impressions are harmonised, and the second element of his prophetic work is made known to him. He is to be the Watchman of the Captivity: amid the coming judgment upon the whole nation the individual souls before him are his care, to speak the warning by which each may be saved. Thus Ezekiel, like Jeremiah, stands at the point where the conception of national religion begins to yield to another conception in which the religion of the individual soul is more prominent. But the call of Ezekiel is not yet complete. Again the hand of the Lord is upon him, and he again beholds the glory upon the plain; and the third of the three words spoken to him is this:

> But thou, son of man, behold, they shall lay bands upon thee, and shall bind thee with them, and thou shalt not go out among them: and I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD.

This Opening of the Mouth is the most distinctive mark divinely set upon the ministry of Ezekiel. Other prophets would go amongst the people, would mingle their prophetic words with common life and incident, until prophecy itself had become a thing common and familiar. Ezekiel is to refuse the popular rôle of prophet; he is to shut himself in his house, and the people are to come to him, not he to them. Even when the elders of the people are before him he is still to be dumb, until the word of the Lord suddenly comes to him, and his mouth is opened. It is Ezekiel's distinction to speak the inspired word at the very moment of its inspiration.*

The remainder of the first book opens out, in four discourses, the prophet's message to the nation of Israel.

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* For this as against the other and more usual interpretation of the passage, see note (to I. iii) on pages 187–90.

The mimic siege presents the destruction impending over the city and its criminal citizens; the section that follows speaks the doom of the land; another discourse — with its wailing refrain of 'Behold it cometh!' — realises the panic of the inhabitants. Then comes the climax to the first book in the trance that falls upon Ezekiel in the very presence of the inquiring elders. Again the glory of his first vision is about him, and he sees the pollutions of Jerusalem: the image of jealousy in the court of the Temple, the chambers of abominable imagery, women weeping for Tammuz, men with their backs to the temple and their faces toward the east. And he sees also the fire taken from between the whirling wheels to make destruction for the city, a destruction that shall begin at the sanctuary itself.

I have entitled the second book The Sevenfold Token: the message itself has been fully opened, the succeeding discourses address themselves to the susceptibilities and prejudices which accept or reject. Here we encounter the emblems of Stuff for Removing, and Bread of Trembling: the Mimic Siege had used signs which symbolised the various sorts of destruction, but here are given signs which realistically bring home to the imagination the sufferings of individuals. A third prophecy attacks the hopes bred of delay: as the contemporaries of St. Peter would say —

> Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation:

so the sceptical among the exiles cry that —

> The days are prolonged,
> And every vision faileth.

The fourth prophecy attacks equally the false hopes that would explain away the prophetic visions as forecasts of a far distant future. The three remaining sections of this book are occupied with undermining delusive grounds of trust: trust in False Prophets, daubing a wall with untempered mortar when the overflowing shower is at hand; trust in Vain Inquiry — the special providences of the Hebrew religion, which shall be denied; trust, finally, in the Vicarious Righteousness of a few who might, as when Abraham interceded for Sodom, be the salvation of the whole people; but in this guilty land 'Noah, Daniel, and Job,' it is declared, shall save only their own righteous souls.

The discourses of the third book make a Sevenfold Parable: one and the same truth is conveyed under seven successive figures. Here we have the Parables of the Vine, of the Foundling (with its sequel based on the proverb, 'Like mother like daughter'), of the Eagles and the Cedar, which have already been mentioned. The fifth discourse has a proverb for text: —

The fathers have eaten sour grapes,
And the children's teeth are set on edge.

The previous discourses of this book had addressed themselves to the hopes of the people, this parable is addressed to their despair. They are convinced that they are suffering helplessly for the sins of their fathers: Ezekiel is charged with the divine word that "all souls are mine," and with eloquent reiteration he declares that the man who turns from iniquity shall save his soul alive. There follow the wailing parables of the trapped Lion and the broken Vine.

We have reached the fourth, or central book of the seven. This is made up of a single discourse; but it is one well calculated to stand alone, for it comprehends in a single view the whole scope of Ezekiel's prophetic message. The elders of the people have come as usual to inquire of the Lord: in place of a word of response there suddenly falls upon them a word of judgment. The discourse passes in review the long conflict between the relenting justice of God and the obstinate sin of his people, from the first clinging in Egypt to the idolatries of the land down to the final corruption of the people in the very heights of the land of promise. Any one of these revolts might well have made void the covenantal relation of God to his people; but God has "wrought for his name's sake," that the original divine purpose might not be frustrated. At last a point has been reached when God refuses to be inquired of by the guilty people. But for his name's sake he will work still.

> That which cometh into your mind shall not be at all; in that ye say, We will be as the nations, as the families of the countries, to serve wood and stone.

The people called of God shall not be permitted at their will to sink back to the level of the peoples from among which they were chosen: there shall be a fresh exodus from the nations among which they are scattered into a fresh 'wilderness of the peoples'; those who are still rebels shall again fall in the wilderness; but finally in the mountain of the height of Israel shall all the house of Israel, all of them, serve their God, and he will "be sanctified in them in the sight of the nations."

The fifth book contains Seven Last Words before the crisis of the city's fall. The first discourse is a word of destruction and fire against the South, that causes Ezekiel in that incredulous circle to be deemed a speaker of parables. There follows the vivid symbolism of the Sword of the Lord. In the third prophecy the guilty city is brought up for judgment, and the catalogue of her crimes rehearsed. One discourse develops the Parable of Oholah and Oholibah, another carries it to a climax of judgment on the guilty adulteresses. In the sixth section the emblem of the Rusty Caldron mocks the mad confidence of the besieged in the very midst of the investment. And the final discourse of the book uses Ezekiel himself as a sign: his silent grief under his bereavement is a foretokening of Woe beyond Mourning, when the city which is the desire of all Hebrew eyes shall have yielded to her fate.

The seventh and last book is to start from the fall of Jerusalem, and to speak of restoration and a glorious future. Between that book and the point we have just reached is interposed the book of Dooms of the Nations; the position is appropriate, for the various nations are denounced because of their hostility to the chosen people, or their exultation over its ruin. Ammon has said Aha! against the sanctuary when it was profaned; Moab has rejoiced that the house of Judah is like unto all the nations; Edom and the Philistines have shown perpetual enmity; Tyre has hoped she shall be replenished now that Judah is laid waste; Zidon has been a pricking brie and a grieving thorn to the house of Israel. Even Egy is to feel the hand of Jehovah —

> because they have been a staff of reed to the house of Isr
> when they took hold of thee by thy hand, thou didst br
> and didst rend all their shoulders, and when they leaned
> thee, thou brakest, and madest all their loins to be at a s

And a single brief section makes unmistakable the pu of this sixth book, by dwelling upon the triumph of amid the Doomed Nations, when the people of Isra gathered into their own happy land, and their God is sanctified in them in the sight of the nations.

The first of the seven divisions of the seventh book stands by itself; it is not a discourse, but a collection of notes on the fall of Jerusalem, reflecting the many-sidedness of that event in the life and experience of the prophet Ezekiel. Five separate sections may be distinguished. The shock of judgment has emphasised the prophet's office of Watchman for the individual souls before him, and the first section repeats the matter of his original commission. In the portion that follows, we are able to see the overwhelming despair with which the confident people had been suddenly stricken:—

> Thus ye speak, saying, Our transgressions and our sins are upon us, and we pine away in them; how then should we live?

It is the prophet's privilege to declare that their God has no pleasure in the death of the wicked, and to dwell upon the way of return. The third note, of only a few lines, records how, according to the divine promise, the first news of the city's smiting was brought to Ezekiel himself; how again, hours before the messenger came, the inspiration of the message had opened the prophet's mouth. There is a section of denunciation for the triumphant neighbours of fallen Judah, and a mocking of their ambitious hopes. Finally another consequence of the critical event is noticed: the callous hearers of Ezekiel's discourses shall learn at last that he is something more than an artistic preacher.

The remaining discourses make the fall of the nation a basis on which to build up a prophecy of future glory. With the Shepherds of Israel who have fed themselves is contrasted the Divine Shepherd who will gather his scattered flock to his holy hill. The prophet turns his face toward Mount Seir, and tells how for its cruel triumph it shall be made an astonishment and a desolation; he turns to the mountains of Israel and proclaims how it shall be said, The land that was desolate is become like the garden of Eden. There is a momentary return of the opening Vision, and Ezekiel is inspired to see the Valley of Dry Bones, and the transformation which typifies the resurrection of the hopes of Israel. The emblematic joining of the sticks holds out a future for one nation under one king. Under the names of Gog and his allies a heathendom more distant that the distant Chaldeans is pictured as invading in a far-off future a purified land, and giving names to valley and city through the vast burying of their stricken hosts. There is a long interval of years, and then the prophet Ezekiel records his final revelation: amid the original glory on a mountain of vision he has seen the pattern of the holy city, and the exalted land; and, with a minuteness paralleling the original minuteness of the revelation to Moses, he makes known all its laws and ordinances and portionings, until the final note is reached in the naming of the city from the Presence of Jehovah.

Ezekiel is less read by the modern reader than his two companions among the Greater Prophets: no doubt because of the peculiar literary form which distinguishes his writings, and the unfamiliarity of symbolism to the western mind. But surely, a little attention to this special feature of expression is sufficient to put us in touch with it, and then the very distinctiveness of the emblem prophecy becomes a source of literary attraction. Isaiah among the prophets was the great poet; Jeremiah was the great preacher; Ezekiel appears not less the great artist. Isaiah in the divine presence was conscious of unclean lips, and his mouth touched with the live coal from the altar became a fountain of spiritual purification. Jeremiah shrank from his call as a mere child, and was strengthened to become a solitary fortress in Israel, maintaining his lonely testimony amid unpopularity and ruin all around. The third prophet amid the glory of his vision has a book mystically stretched out before him: it is written within and without with lamentations and mourning and woe, yet when he eats it, it is in his mouth as honey for sweetness. It is not the least of the surprises of Biblical literature that the most unmitigated denunciations of rebellion and threatenings of ruin are committed to the prophet whose mode of utterance has an artistic sweetness that is all his own.

The text in this, as in other volumes, is that of the Revised Version, the marginal alternatives being often adopted. For the use of it I express my obligations to the University Presses of Oxford and Cambridge. A Reference Table at the end connects the numbering of this volume with the chapters and verses of the Bible.

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OF

EZEKIEL

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BOOK I

THE OPENING OF THE MESSAGE

i

The Prophet's Commission to Rebellious Israel

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, the word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.

And I looked, and, behold, a stormy wind came out of the north, a great cloud, with a fire infolding itself, and a brightness round about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. And out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one of them had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides: and they four had their faces and their

wings thus; their wings were joined one to another; th
turned not when they went; they went every one straig
forward. As for the likeness of their faces, they had t
face of a man; and they four had the face of a lion on t
right side; and they four had the face of an ox on the l
side; they four had also the face of an eagle. And th
faces and their wings were separate above; two wings
every one were joined one to another, and two cover
their bodies. And they went every one straight forwar
whither the spirit was to go, they went; they turned n
when they went. As for the likeness of the living crea
ures, their appearance was like burning coals of fire, li
the appearance of torches; it went up and down amon
the living creatures: and the fire was bright, and out of t
fire went forth lightning. And the living creatures ra
and returned as the appearance of a flash of lightnin
Now as I beheld the living creatures, behold one whe
upon the earth beside the living creatures, for each of t
four faces thereof. The appearance of the wheels and the
work was like unto the colour of a beryl: and they fo
had one likeness: and their appearance and their work wa
as it were a wheel within a wheel. When they went, the
went upon their four sides: they turned not when the
went. As for their rings, they were high and dreadfu
and they four had their rings full of eyes round abou
And when the living creatures went, the wheels went besi
them: and when the living creatures were lifted up fro

the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went; thither was the spirit to go: and the wheels were lifted up beside them; for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up beside them: for the spirit of the living creature was in the wheels. And over the head of the living creature there was the likeness of a firmament, like the colour of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two which covered on this side, and every one had two which covered on that side, their bodies. And when they went, I heard the noise of their wings like the noise of great waters, like the voice of the Almighty, a noise of tumult like the noise of an host: when they stood, they let down their wings. And there was a voice above the firmament that was over their heads: when they stood, they let down their wings. And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was a likeness as the appearance of a man upon it above. And I saw as the colour of amber, as the appearance of fire within it round about, from the appearance of his loins and upward; and from the appearance of his loins and downward I saw as it were the appearance of fire, and there was brightness round about him. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

And he said unto me, Son of man, stand upon thy feet, and I will speak with thee. And the spirit entered into me when he spake unto me, and set me upon my feet; and I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to nations that are rebellious, which have rebelled against me: they and their fathers have transgressed against me, even unto this very day. And the children are impudent and stiffhearted; I do send thee unto them: and thou shalt say unto them, Thus saith the Lord GOD. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious. But thou, son of man, hear what I say unto thee; be not thou rebellious like that rebellious house:

open thy mouth, and eat that I give thee. And when I looked, behold, an hand was put forth unto me; and, lo, a roll of a book was therein; and he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe. And he said unto me, Son of man, eat that thou findest; eat this roll, and go, speak unto the house of Israel. So I opened my mouth, and he caused me to eat the roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.

And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel; not to many peoples of a strange speech and of an hard language, whose words thou canst not understand. Surely, if I sent thee to them, they would hearken unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are of an hard forehead and of a stiff heart. Behold, I have made thy face hard against their faces, and thy forehead hard against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.

ii

The Prophet the Watchman of the Capti

Moreover he said unto me: Son of man, all my that I shall speak unto thee receive in thine hea hear with thine ears. And go, get thee to them captivity, unto the children of thy people, and spea them, and tell them, Thus saith the Lord GOD; w they will hear, or whether they will forbear. Th spirit lifted me up, and I heard behind me the voi great rushing, saying, Blessed be the glory of the from his place. And I heard the noise of the w the living creatures as they touched one another, a noise of the wheels beside them, even the noise of rushing. So the spirit lifted me up, and took me and I went in bitterness, in the heat of my spirit, a hand of the LORD was strong upon me. Then I c them of the captivity at Tel-abib, that dwelt by th Chebar, and to where they dwelt; and I sat there a among them seven days.

And it came to pass at the end of seven days, t word of the LORD came unto me, saying, Son of have made thee a Watchman unto the house of therefore hear the word at my mouth, and give ther ing from me. When I say unto the wicked, Tho surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteous deeds which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he took warning; and thou hast delivered thy soul.

iii

The Opening of the Mouth

And the hand of the Lord was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee. Then I arose, and went forth into the plain: and, behold, the glory of the Lord stood there, as the glory which I saw by the river Chebar: and I fell on my face. Then the spirit entered into me, and set me upon my feet; and he spake with me, and said unto me, Go, shut thyself within thine house. But thou, son of man, behold, they shall lay bands upon thee, and shall bind thee with them, and thou shalt not go out among them: and I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD. He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.

iv

The Mimic Siege of Jerusalem

I

Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it a city, even Jerusalem: and lay siege against it, and build forts against it, and cast up a mount against it; set camps also against it, and plant battering rams against it round about. And take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face toward it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.

Moreover lie thou upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity. For I have appointed the years of their iniquity to be unto thee a number of days, even three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And again, when thou hast accomplished these, thou shalt lie on thy right side, and shalt bear the iniquity of the house of Judah; forty days, each day for a year, have I appointed it unto thee. And thou shalt set thy face toward the siege of Jerusalem, with thine arm uncovered; and thou shalt prophesy against it. And, behold, I lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast accomplished the days of thy siege. Take thou also unto thee wheat, and barley, and beans, and lentils, and millet, and spelt, and put them in one vessel, and make thee bread thereof; according to the number of the days that thou shalt lie upon thy side, even three hundred and ninety days, shalt thou eat thereof. And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it. And thou shalt drink water by measure, the sixth part of an hin: from time to time shalt thou drink. And thou shalt eat it as barley cakes, and thou shalt bake it in their sight with dung that cometh out of man. And the LORD said, Even thus shall the children of Israel eat their bread unclean, among the nations whither I will drive them. (Then said I, Ah Lord GOD! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn of beasts; neither came there abominable flesh into my mouth. Then he said unto me, See, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread thereon.) Moreover he said unto me, Son of man, behold I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with carefulness; and they shall drink water by measure, and with astonishment: that they may want bread and water, and be astonied one with another, and pine away in their iniquity.

2

And thou, son of man, take thee a sharp sword, as a barber's razor shalt thou take it unto thee, and shalt cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair. A third part shalt thou burn in the fire in the midst of the city, when the days of the siege are fulfilled; and thou shalt take a third part, and smite with the sword round about it; and a third part thou shalt scatter to the wind, and I will draw out a sword after them. And thou shalt take thereof a few in number, and bind them in thy skirts. And of these again shalt thou take, and cast them into the midst of the fire, and burn them in the fire; therefrom shall a fire come forth into all the house of Israel.

3

Thus saith the Lord GOD: This is Jerusalem: I have set her in the midst of the nations, and countries are round about her. And she hath rebelled against my judgements in doing wickedness more than the nations, and against my statutes more than the countries that are round about her: for they have rejected my judgements, and as for my statutes, they have not walked in them. Therefore thus saith the Lord GOD: Because ye are turbulent more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgements, neither have done after the ordinances of the nations that are round about you; therefore thus saith the Lord GOD: Behold, I, even I, am against thee; and I will execute judgements in the midst of thee in the sight of the nations. And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations. Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgements in thee, and the whole remnant of thee will I scatter unto all the winds. Wherefore, as I live, saith the Lord GOD, surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall mine eye spare, and I also will have no pity. A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and a third part I will scatter unto all the winds, and will draw out a sword after them. Thus shall mine anger be accomplished, and I will satisfy my fury upon them, and I will be comforted: and they shall know that I the LORD have spoken in my zeal, when I have accomplished my fury upon them. Moreover I will make thee a desolation and a reproach, among the nations that are round about thee, in the sight of all that pass by. So it shall be a reproach and a taunt, an instruction and an astonishment, unto the nations that are round about thee, when I shall execute judgements in thee in anger and in fury, and in furious rebukes: I the LORD have spoken it: when I shall send upon them the evil arrows of famine, that are for destruction, which I will send to destroy you; and I will increase the famine upon you, and will break your staff of bread; and I will send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee: I the LORD have spoken it.

V

The Doom of the Land

I

And the word of the LORD came unto me, saying, Son of man, set thy face toward the mountains of Israel, and prophesy unto them, and say, Ye mountains of Israel, hear the word of the Lord GOD: Thus saith the Lord GOD to the mountains and to the hills, to the watercourses and to the valleys: Behold, I, even I, will bring a sword upon you, and I will destroy your high places. And your altars shall become desolate, and your sun-images shall be broken: and I will cast down your slain men before your idols. And I will lay the carcases of the children of Israel before their idols; and I will scatter your bones round about your altars. In all your dwelling places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your sun-images may be hewn down, and your works may be abolished. And the slain shall fall in the midst of you, and ye shall know that I am the LORD. Yet will I leave a remnant, in that ye shall have some that escape the sword among the nations, when ye shall be scattered through the countries. And they that escape of you shall remember me among the

nations whither they shall be carried captives, how th
have been broken with their whorish heart, which h
departed from me, and with their eyes, which go a whor
after their idols: and they shall loathe themselves in th
own sight for the evils which they have committed in a
their abominations. And they shall know that I am
LORD: I have not said in vain that I would do this ev
unto them.

2

Thus saith the Lord GOD: Smite with thine hand, an
stamp with thy foot, and say, Alas! because of all the ev
abominations of the house of Israel: for they shall fa
by the sword, by the famine, and by the pestilence. H
that is far off shall die of the pestilence; and he that
near shall fall by the sword; and he that remai
besieged shall die by the famine: thus will I acco
my fury upon them. And ye shall know that I
LORD, when their slain men shall be among their id
round about their altars, upon every high hill, in all th
tops of the mountains, and under every green tree, an
under every thick oak, the place where they did offer swee
savour to all their idols. And I will stretch out my han
upon them, and make the land desolate and waste fr
the wilderness toward Diblah, throughout all their habi
tions: and they shall know that I am the LORD.

vi

Behold it cometh!

Moreover the word of the LORD came unto me, saying, And thou, son of man, thus saith the Lord GOD unto the land of Israel:

An end!
The end is come
Upon the four corners of the land!

Now is the end upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways; and I will bring upon thee all thine abominations. And mine eye shall not spare thee, neither will I have pity: but I will bring thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the LORD.

Thus saith the Lord GOD:

An evil!
An only evil!
Behold, it cometh!
An end is come,
The end is come,
It awaketh against thee:
Behold, it cometh!

Thy doom is come unto thee, O inhabitant of the land: the time is come, the day is near; a day of tumult, and not of joyful shouting, upon the mountains. Now will I shortly pour out my fury upon thee, and accomplish mine anger against thee, and will judge thee according to thy ways; and I will bring upon thee all thine abominations. And mine eye shall not spare, neither will I have pity: I will bring upon thee according to thy ways, and thine abominations shall be in the midst of thee; and ye shall know that I the Lord do smite.

Behold, the day,
Behold, it cometh!

Thy doom is gone forth; the rod hath blossomed, pride hath budded. Violence is risen up into a rod of wickedness; none of them shall remain, nor of their multitude, nor of their wealth: neither shall there be eminency among them.

The time is come!
The day draweth near!

Let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof. For the seller shall not return to that which is sold, although they be yet alive: for the vision is touching the whole multitude thereof, none shall return; neither shall any strengthen himself in the iniquity of his life. They have blown the trumpet, and have made all ready; but none goeth to the battle: for my wrath is upon all the multitude thereof. The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him. But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one in his iniquity. All hands shall be feeble, and all knees shall be as weak as water. They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads. They shall cast their silver in the streets, and their gold shall be as an unclean thing; their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD; they shall not satisfy their souls, neither fill their bowels: because it hath been the stumblingblock of their iniquity. As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations and their detestable things therein: therefore have I made it unto them as an unclean thing. And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall profane it. My face will I turn also from them, and they shall profane my secret place: and robbers shall enter into it, and profane it. Make the chain: for the land is full of bloody crimes, and the city is full of violence. Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pride of the strong to cease; and their holy places shall be profaned. Destruction cometh; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumour shall be upon rumour; and they shall seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients. The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the LORD.

vii

Vision of Jerusalem in her Pollutions

I

And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me. Then I beheld, and, lo, a likeness as the appearance of fire; from the appearance of his loins and downward, fire: and from his loins and upward, as the appearance of brightness, as the colour of amber. And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the gate of the inner court that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy. And, behold, the glory of the God of Israel was there, according to the appearance that I saw in the plain.

2

Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward of the gate of the altar this image of jealousy in the entry. And he said unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel do commit here, that I should go far off from my sanctuary? But thou shalt again see yet other great abominations. And he brought me to the door of the court; and when I looked, behold a hole in the wall. Then said h
unto me, Son of man, dig now in the wall: and whe
had digged in the wall, behold a door. And he said
me, Go in, and see the wicked abominations that they
here. So I went in and saw; and behold every form
creeping things, and abominable beasts, and all the id
of the house of Israel, pourtrayed upon the wall roun
about. And there stood before them seventy men of the elders of the house of Israel, and in the midst of them

stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and the odour of the cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the elders of the house of Israel do in the dark, every man in his chambers of imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth. He said also unto me, Thou shalt again see yet other great abominations which they do. Then he brought me to the door of the gate of the LORD's house which was toward the north; and behold, there sat the women weeping for Tammuz. Then said he unto me, Hast thou seen this, O son of man? thou shalt again see yet greater abominations than these. And he brought me into the inner court of the LORD's house, and behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east. Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have turned again to provoke me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.

3

Then he cried in mine ears with a loud voice, saying, Cause ye them that have charge over the city to draw near, every man with his destroying weapon in his hand. And behold, six men came from the way of the upper gate, which lieth toward the north, every man with his slaughter weapon in his hand; and one man in the midst of them clothed in linen, with a writer's inkhorn by his side. And they went in, and stood beside the brasen altar. And the glory of the God of Israel was gone up from the cherub, whereupon it was, to the threshold of the house: and he called to the man clothed in linen, which had the writer's inkhorn by his side. And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye through the city after him, and smite: let not your eye spare, neither have ye pity: slay utterly the old man, the young man and the maiden, and little children and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and smote in the city. And it came to pass, while they were smiting, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem? Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of wresting of judgement: for they say, The LORD hath forsaken the earth, and the LORD seeth not. And as for me also, mine eye shall not spare, neither will I have pity, but I will bring their way upon their head. And behold, the man clothed in linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

4

Then I looked, and behold, in the firmament that was over the head of the cherubim, there appeared above them as it were a sapphire stone, as the appearance of the likeness of a throne. And he spake unto the man clothed in linen, and said, Go in between the whirling wheels, even under the cherub, and fill both thine hands with coals of fire from between the cherubim, and scatter them over the city. And he went in in my sight. Now the cherubim stood on the right side of the house, when the man went in; and the cloud filled the inner court. And the glory of the LORD mounted up from the cherub, and stood over the threshold of the house; and the house was filled with

the cloud, and the court was full of the brightness of the Lord's glory. And the sound of the wings of the cherubim was heard even to the outer court, as the voice of God Almighty when he speaketh. And it came to pass, when he commanded the man clothed in linen, saying, Take fire from between the whirling wheels, from between the cherubim, that he went in, and stood beside a wheel. And the cherub stretched forth his hand from between the cherubim unto the fire that was between the cherubim, and took thereof, and put it into the hands of him that was clothed in linen, who took it and went out. And there appeared in the cherubim the form of a man's hand under their wings. And I looked, and behold, four wheels beside the cherubim, one wheel beside one cherub, and another wheel beside another cherub: and the appearance of the wheels was as the colour of a beryl stone. And as for their appearance, they four had one likeness, as if a wheel had been within a wheel. When they went, they went upon their four sides: they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went. And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that
y four had. As for the wheels, they were called in my
the whirling wheels. And every one had four
: the first face was the face of the cherub, and the
se nd face was the face of a man, and the third the face

of a lion, and the fourth the face of an eagle. And the cherubim mounted up: this is the living creature that I saw by the river Chebar. And when the cherubim went, the wheels went beside them: and when the cherubim lifted up their wings to mount up from the earth, the wheels also turned not from beside them. When they stood, these stood; and when they mounted up, these mounted up with them: for the spirit of the living creature was in them. And the glory of the Lord went forth from over the threshold of the house, and stood over the cherubim. And the cherubim lifted up their wings, and mounted up from the earth in my sight when they went forth, and the wheels beside them: and they stood at the door of the east gate of the Lord's house; and the glory of the God of Israel was over them above. This is the living creature that I saw under the God of Israel by the river Chebar; and I knew that they were cherubim. Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings. And as for the likeness of their faces, they were the faces which I saw by the river Chebar, their appearances and themselves; they went every one straight forward.

5

Moreover the spirit lifted me up, and brought me unto the east gate of the Lord's house, which looketh eastward: and behold, at the door of the gate five and twenty men; and I saw in the midst of them Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, princes of the people. And he said unto me, Son of man, these are the men that devise iniquity, and that give wicked counsel in this city: which say, Is not the time near to build houses: this city is the caldron, and we be the flesh. Therefore prophesy against them, prophesy, O son of man. And the spirit of the LORD fell upon me, and he said unto me, Speak, Thus saith the LORD: Thus have ye said, O house of Israel; for I know the things that come into your mind. Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain. Therefore thus saith the Lord GOD: Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron: but ye shall be brought forth out of the midst of it. Ye have feared the sword; and I will bring the sword upon you, saith the Lord GOD. And I will bring you forth out of the midst thereof, and deliver you into the hands of strangers, and will execute judgements among you. Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the LORD. This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; I will judge you in the border of Israel; and ye shall know that I am the LORD: for ye have not walked in my statutes, neither have ye executed my judgements, but have done after the ordinances of the nations that are round about you. And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord GOD! wilt thou make a full end of the remnant of Israel?

6

And the word of the LORD came unto me, saying, Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel, all of them, are they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD; unto us is this land given for a possession: therefore say, Thus saith the Lord GOD: Whereas I have removed them far off among the nations, and whereas I have scattered them among the countries, yet will I be to them a sanctuary for a little while in the countries where they are come. Therefore say, Thus saith the Lord GOD: I will gather you from the peoples, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. But as for them whose heart walketh after the heart of their detestable things and their abominations, I will bring their way upon their own heads, saith the Lord GOD.

7

Then did the cherubim lift up their wings, and the wheels were beside them; and the glory of the God of Israel was over them above. And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city. And the spirit lifted me up, and brought me in the vision by the spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. Then I spake unto them of the captivity all the things that the LORD had shewed me.

BOOK II

THE SEVENFOLD TOKEN

i

Stuff for Removing

The word of the LORD also came unto me, saying: Son of man, thou dwellest in the midst of the rebellious house, which have eyes to see, and see not, which have ears to hear, and hear not; for they are a rebellious house. Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house. And thou shalt bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth thyself at even in their sight, as when men go forth into exile. Dig thou through the wall in their sight, and carry out thereby. In their sight shalt thou bear it upon thy shoulder, and carry it forth in the dark; thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel. And I did so as I was commanded: I brought forth my stuff by day, as stuff for removing, and in the even I digged through the wall with mine hand; I brought it forth in the dark, and bare it upon my shoulder in their sight. And in the morning came the word of the LORD unto me, saying, Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou? Say thou unto them, Thus saith the Lord GOD: This burden concerneth the prince in Jerusalem, and all the house of Israel among whom they are. Say, I am your sign: like as I have done, so shall it be done unto them: they shall go into exile, into captivity. And the prince that is among them shall bear upon his shoulder in the dark, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, because he shall not see the ground with his eyes. My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there. And I will scatter toward every wind all that are round about him to help him, and all his bands; and I will draw out the sword after them. And they shall know that I am the LORD, when I shall disperse them among the nations, and scatter them through the countries. But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the nations whither they come; and they shall know that I am the LORD.

ii

Bread of Trembling

Moreover the word of the LORD came to me, saying, Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness: and say unto the people of the land, Thus saith the Lord GOD concerning the inhabitants of Jerusalem, and the land of Israel: They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein. And the cities that are inhabited shall be laid waste, and the land shall be a desolation; and ye shall know that I am the LORD.

iii

The Proverb of Vision Failing

And the word of the LORD came unto me, saying, Son of man, what is this proverb that ye have in the land of Israel, saying,

The days are prolonged,
And every vision faileth?

Tell them therefore, Thus saith the Lord GOD: I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them,

> The days are at hand,
> And the effect of every vision.

For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the LORD; I will speak, and the word that I shall speak shall be performed; it shall be no more deferred: for in your days, O rebellious house, will I speak the word and will perform it, saith the Lord GOD.

iv

The Proverb of Vision Afar Off

Again the word of the LORD came to me, saying, Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of times that are far off. Therefore say unto them, Thus saith the Lord GOD: There shall none of my words be deferred any more, but the word which I shall speak shall be performed, saith the Lord GOD.

V

Trust in False Prophets

I

And the word of the LORD came unto me, saying, Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own heart, Hear ye the word of the LORD; Thus saith the Lord GOD: Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets have been like foxes in the waste places. Ye have not gone up into the gaps, neither made up the fence for the house of Israel, to stand in the battle in the day of the LORD. They have seen vanity and lying divination, that say, The LORD saith; and the LORD hath not sent them: and they have made men to hope that the word should be confirmed. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith; albeit I have not spoken?

Therefore thus saith the Lord GOD: Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord GOD. And mine hand shall be against the prophets that see vanity, and that divine lies: they shall not be in the council of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God. Because, even because they have seduced my people, saying, Peace; and there is no peace; and when one buildeth up a wall, behold, they daub it with untempered mortar: say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered: and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am the Lord. Thus will I accomplish my fury upon the wall, and upon them that have daubed it with untempered mortar; and I will say unto you, The wall is no more, neither they that daubed it; to wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God.

2

And thou, son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them, and say, Thus saith the Lord God: Woe to the women that sew pillows upon all elbows, and make kerchiefs for the head of persons of every stature to hunt souls! Will ye hunt the souls of my people, and save souls alive for yourselves? And ye have profaned me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hearken unto lies. Wherefore thus saith the Lord God: Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms; and I will let the souls go, even the souls that ye hunt to make them fly. Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted: and ye shall know that I am the Lord. Because with lies ye have grieved the heart of the righteous, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, and be saved alive: therefore ye shall no more see vanity, nor divine divinations: and I will deliver my people out of your hand; and ye shall know that I am the Lord.

vi

Trust in Vain Inquiry

Then came certain of the elders of Israel unto m
sat before me. And the word of the LORD came un
saying, Son of man, these men have taken their ido
their heart, and put the stumblingblock of their i
before their face: should I be inquired of at all by
Therefore speak unto them, and say unto them, Th
the Lord GOD: Every man of the house of Isra
taketh his idols into his heart, and putteth the stum
block of his iniquity before his face, and cometh
prophet; I the LORD will answer him therein acc
to the multitude of his idols; that I may take the
of Israel in their own heart, because they are all est
from me through their idols. Therefore say un
house of Israel, Thus saith the Lord GOD: Retu
and turn yourselves from your idols; and turn awa
faces from all your abominations. For every one
house of Israel, or of the strangers that sojourn in
which separateth himself from me, and taketh his
into his heart, and putteth the stumblingblock of l
iquity before his face, and cometh to the prophet to i
for himself of me; I the LORD will answer him by m
and I will set my face against that man, and will

him an astonishment, for a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the LORD. And if the prophet be deceived and speaketh a word, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall bear their iniquity: the iniquity of the prophet shall be even as the iniquity of him that seeketh unto him; that the house of Israel may go no more astray from me, neither defile themselves any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord GOD.

vii

Trust in Vicarious Righteousness

And the word of the LORD came unto me, saying: Son of man, when a land sinneth against me by committing a trespass, and I stretch out mine hand upon it, and break the staff of the bread thereof, and send famine upon it, and cut off from it man and beast: though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD. If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts; though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate. Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off from it man and beast; though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast: though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness. For thus saith the Lord GOD: How much more when I send my four sore judgements upon Jerusalem, the sword, and the famine, and the noisome beasts, and the pestilence, to cut off from it man and beast?

Yet, behold, therein shall be left a remnant that shall be carried forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you, when ye see their way and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord GOD.

Book III

THE SEVENFOLD PARABLE

i

Parable of the Vine

And the word of the LORD came unto me, saying: Son of man, what is the vine tree more than any tree, the vine branch which is among the trees of the forest? Shall wood be taken thereof to make any work? or will men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel: the fire hath devoured both the ends of it, and the midst of it is burned; is it profitable for any work? Behold, when it was whole, it was meet for no work: how much less, when the fire hath devoured it, and it is burned, shall it yet be meet for any work? Therefore thus saith the Lord GOD: As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them; they shall go forth from the fire, but the fire shall devour them; and ye shall know that I am the LORD, when I set my face against them. And I will make the land desolate, because they have committed a trespass, saith the Lord GOD.

ii

Parable of the Foundling

Again the word of the LORD came unto me, saying: Son of man, cause Jerusalem to know her abominations, and say, Thus saith the Lord GOD unto Jerusalem: Thy birth and thy nativity is of the land of the Canaanite; the Amorite was thy father, and thy mother was an Hittite. And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to cleanse thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, for that thy person was abhorred, in the day that thou wast born. And when I passed by thee, and saw thee weltering in thy blood, I said unto thee, In thy blood, live; yea, I said unto thee, In thy blood, live. I caused thee to multiply as the bud of the field, and thou didst increase and wax great, and thou attainedst to excellent ornament; thy breasts were fashioned, and thine hair was grown; yet thou wast naked and bare. Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine. Then washed I thee with water; yea, I throughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with broidered work, and shod thee with sealskin, and I girded thee about with fine linen, and covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a ring upon thy nose, and earrings in thine ears, and a beautiful crown upon thine head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper unto royal estate. And thy renown went forth among the nations for thy beauty; for it was perfect, through my majesty which I had put upon thee, saith the Lord GOD.

But thou didst trust in thy beauty, and playedst the harlot because of thy renown, and pouredst out thy whoredoms on every one that passed by; his it was. And thou didst take of thy garments, and madest for thee high places decked with divers colours, and playedst the harlot upon them: the like things shall not come, neither shall it be so. Thou didst also take thy fair jewels of my gold and of my silver, which I had given thee, and madest for thee images of men, and didst play the harlot with them; and thou tookest thy broidered garments, and coveredst them, and didst set mine oil and mine incense before them. My bread also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou didst even set it before them for a sweet savour, and thus it was; saith the Lord GOD. Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Were thy whoredoms a small matter, that thou hast slain my children, and delivered them up, in causing them to pass through the fire unto them? And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast weltering in thy blood. And it is come to pass after all thy wickedness, (woe, woe unto thee! saith the Lord GOD,) that thou hast built unto thee an eminent place, and hast made thee a lofty place in every street. Thou hast built thy lofty place at every head of the way, and hast made thy beauty an abomination, and hast opened thy feet to every one that passed by, and multiplied thy whoredom. Thou hast also committed fornication with the Egyptians, thy neighbours, great of flesh; and hast multiplied thy whoredom, to provoke me to anger. Behold therefore, I have stretched out my hand over thee, and have diminished thine allowance, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way. Thou hast played the harlot also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet thou wast not satisfied. Thou hast moreover multiplied thy whoredom in the land of Canaan, unto Chaldea; and yet thou wast not satisfied herewith. How weak is thine heart, saith the Lord GOD, seeing thou doest all these things, the work of an imperious whorish woman; in that thou buildest thine eminent place in the head of every way, and makest thy lofty place in every street; and hast not been as an harlot, in that thou scornest hire. A wife that committeth adultery! that taketh strangers instead of her husband! They give gifts to all harlots: but thou givest thy gifts to all thy lovers, and bribest them, that they may come unto thee on every side for thy whoredoms. And the contrary is in thee from other women in thy whoredoms, in that none followeth thee to commit whoredom: and whereas thou givest hire, and no hire is given unto thee, therefore thou art contrary.

Wherefore, O harlot, hear the word of the LORD: Thus saith the Lord GOD: Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers; and because of all the idols of thy abominations, and for the blood of thy children, which thou didst give unto them; therefore behold, I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them against thee on every side, and will discover thy nakedness unto them, that they may see all thy nakedness. And I will judge thee, as women that break wedlock and shed blood are judged; and I will bring upon thee the blood of fury and jealousy. I will also give thee into their hand, and they shall throw down thine eminent place, and break down thy lofty places; and they shall strip thee of thy clothes, and take thy fair jewels: and they shall leave thee naked and bare. They shall also bring up an assembly against thee, and they shall stone thee with stones, and thrust thee through with their swords. And they shall burn thine houses with fire, and execute judgements upon thee in the sight of many women; and I will cause thee to cease from playing the harlot, and thou shalt also give no hire any more. So will I satisfy my fury upon thee, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry. Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; therefore behold, I also will bring thy way upon thine head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations.

iii

Parable of Mother and Daughter

Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter. Thou art thy mother's daughter, that loatheth her husband and her children; and thou art the sister of thy sisters, which loathed their husbands and their children: your mother was an Hittite, and your father an Amorite. And thine elder sister is Samaria, that dwelleth at thy left hand, she and her daughters: and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters. Yet hast thou not walked in their ways, nor done after their abominations; but, as if that were a very little thing, thou wast more corrupt than they in all thy ways. As I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom: pride, fulness of bread, and prosperous ease was in her and in her daughters; neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good. Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters by all thine abominations which thou hast done. Thou also, bear thine own shame, in that thou hast given judgement for thy sisters: through thy sins that thou hast committed more abominable than they, they are more righteous than thou: yea, be thou also confounded, and bear thy shame, in that thou hast justified thy sisters.

And I will turn again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, and the captivity of thy captives in the midst of them: that thou mayest bear thine own shame, and mayest be ashamed because of all that thou hast done, in that thou art a comfort unto them. And thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, and thou and thy daughters shall return to your former estate. For thy sister Sodom was not mentioned by thy mouth in the day of thy pride; before thy wickedness was discovered, as at the time of the reproach of the daughters of Syria, and of all that are round about her, the daughters of the Philistines, which do despite unto thee round about. Thou hast borne thy lewdness and thine abominations, saith the LORD. For thus saith the Lord GOD: I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant. Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then shalt thou remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder sisters and thy younger: and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee: and thou shalt know that I am the LORD: that thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame; when I have forgiven thee all that thou hast done, saith the Lord GOD.

iv

Parable of the Eagles and the Cedar

And the word of the LORD came unto me, saying, Son of man, put forth a riddle, and speak a parable unto the house of Israel; and say, Thus saith the Lord GOD: A great eagle with great wings and long pinions, full of feathers, which had divers colours, came unto Lebanon, and took the top of the cedar: he cropped off the topmost of the young twigs thereof, and carried it into a land of traffic; he set it in a city of merchants. He took also of the seed of the land, and planted it in a fruitful soil; he placed it beside many waters; he set it as a willow tree. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs. There was also another great eagle with great wings and many feathers: and, behold, this vine did bend its roots toward him, and shot forth its branches toward him, from the beds of its plantation, that he might water it. It was planted in a good soil by many waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine. Say thou, Thus saith the Lord GOD: Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it may wither; that all its fresh springing leaves may wither; even without great power or much people to pluck it up by the roots thereof? Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the beds where it grew.

Moreover the word of the LORD came unto me, saying: Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon came to Jerusalem, and took the king thereof, and the princes thereof, and brought them to him to Babylon; and he took of the seed royal, and made a covenant with him; he also brought him under an oath, and took away the mighty of the land: that the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand. But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? shall he break the covenant, and yet escape? As I live, saith the Lord GOD, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Neither shall Pharaoh with his mighty army and great company make for him in the war, when they cast up mounts and build forts, to cut off many persons. For he hath despised the oath by breaking the covenant; and behold, he had given his hand, and yet hath done all these things; he shall not escape. Therefore thus saith the Lord GOD: As I live, surely mine oath that he hath despised, and my covenant that he hath broken, I will even bring it upon his own head. And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me. And all his fugitives in all his bands shall fall by the sword, and they that remain shall be scattered toward every wind: and ye shall know that I the LORD have spoken it.

Thus saith the Lord GOD: I will also take of the lofty top of the cedar, and will set it; I will crop off from the topmost of his young twigs a tender one, and I will plant it upon an high mountain and eminent: in the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done it.

V

The Proverb of Sour Grapes

The word of the LORD came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying,

> The fathers have eaten sour grapes,
> And the children's teeth are set on edge?

As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. But if a man be just, and do that which is lawful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a woman in her separation; and hath not wronged any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgement between man and man, hath walked in my statutes, and hath kept my judgements, to deal truly; he is just, he shall surely live, saith the Lord GOD. If he beget a son that is a robber, a shedder of blood, and that doeth any one of these things, and that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife, hath wronged the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations: he shall surely die; his blood shall be upon him. Now, lo, if he beget a son, that seeth all his father's sins, which he hath done, and feareth, and doeth not such like, that hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, neither hath wronged any, hath not taken aught to pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, that hath withdrawn his hand from the poor, that hath not received usury nor increase, hath executed my judgements, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, behold, he shall die in his iniquity.

Yet say ye, Wherefore doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. None of his transgressions that he hath committed shall be remembered against him: in his righteousness that he hath done he shall live. Have I any pleasure in the death of the wicked? saith the Lord GOD: and not rather that he should return from his way, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? None of his righteous deeds that he hath done shall be remembered: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel: Is not my way equal? are not your ways unequal? When the righteous man turneth away from his righteousness, and committeth iniquity, and dieth therein; in his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Return ye, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, wherein ye have trangressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live.

vi

A Wail for a Young Lion

Moreover, take thou up a lamentation for the princes of Israel, and say, What was thy mother? A lioness: she couched among lions, in the midst of the young lions she nourished her whelps. And she brought up one of her whelps; he became a young lion: and he learned to catch the prey, he devoured men. The nations also heard of him; he was taken in their pit: and they brought him

withered; the fire consumed them. And now she is planted in the wilderness, in a dry and thirsty land. And fire is gone out of the rods of her branches, it hath devoured her fruit, so that there is in her no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation.

Book IV

JUDGMENT OF THE INQUIRING ELDERS

I

And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to inquire of the LORD, and sat before me. And the word of the LORD came unto me, saying, Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD: Are ye come to inquire of me? As I live, saith the Lord GOD, I will not be inquired of by you.

Wilt thou judge them, son of man, wilt thou judge them? cause them to know the abominations of their fathers; and say unto them, Thus saith the Lord GOD: In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the LORD your God; in that day I lifted up mine hand unto them, to bring them forth out of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands: and I said unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt; I am the LORD your God. But they rebelled against me, and would not hearken unto me; they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said I would pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. But I wrought for my name's sake, that it should not be profaned in the sight of the nations, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt. So I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgements, which if a man do, he shall live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they rejected my judgements, which if a man do, he shall live in them; and my sabbaths they greatly profaned: then I said I would pour out my fury upon them in the wilderness, to consume them. But I wrought for my name's sake, that it should not be profaned in the sight of the nations, in whose sight I brought them out. Moreover also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; because they rejected my judgements, and walked not in my statutes, and profaned my sabbaths: for their heart went after their idols. Nevertheless mine

spared them from destroying them, neither did I make
ll end of them in the wilderness. And I said unto
ir children in the wilderness, Walk ye not in the statutes
our fathers, neither observe their judgements, nor defile
rselves with their idols: I am the LORD your God;
k in my statutes, and keep my judgements, and do them:
hallow my sabbaths; and they shall be a sign between
and you, that ye may know that I am the LORD your
l. But the children rebelled against me; they walked
in my statutes, neither kept my judgements to do them,
ch if a man do, he shall live in them; they profaned
sabbaths: then I said I would pour out my fury upon
n, to accomplish my anger against them in the wilder-
Nevertheless I withdrew mine hand, and wrought
my name's sake, that it should not be profaned in the
t of the nations, in whose sight I brought them forth.
reover I lifted up mine hand unto them in the wilder-
s, that I would scatter them among the nations, and
erse them through the countries; because they had not
cuted my judgements, but had rejected my statutes, and
profaned my sabbaths, and their eyes were after their
ers' idols. Moreover also I gave them statutes that
e not good, and judgements wherein they should not
; and I polluted them in their own gifts, in that they
d to pass through the fire all that openeth the womb,
I might make them desolate, to the end that they might
w that I am the LORD. Therefore, son of man, speak

unto the house of Israel, and say unto them, Thus saith the Lord GOD: In this moreover have your fathers blasphemed me, in that they have committed a trespass against me. For when I had brought them into the land, which I lifted up mine hand to give unto them, then they saw every high hill, and every thick tree, and they offered there their sacrifices, and there they presented the provocation of their offering, there also they made their sweet savour, and they poured out there their drink offerings. Then I said unto them, What meaneth the 'high place' whereunto ye go? So the name thereof is called 'Bamah' unto this day.

Wherefore say unto the house of Israel, Thus saith the Lord GOD: Do ye pollute yourselves after the manner of your fathers, and go ye a whoring after their abominations, and when ye offer your gifts, when ye make your sons to pass through the fire, do ye pollute yourselves with all your idols, unto this day, and shall I be inquired of by you, O house of Israel? As I live, saith the Lord GOD, I will not be inquired of by you.

2

And that which cometh into your mind shall not be
all; in that ye say, We will be as the nations, as the fam
lies of the countries, to serve wood and stone. As I li
saith the Lord GOD, surely with a mighty hand, and w
a stretched out arm, and with fury poured out, will I

over you: and I will bring you out from the peoples, vill gather you out of the countries wherein ye are scat- l, with a mighty hand, and with a stretched out arm, with fury poured out: and I will bring you into the erness of the peoples, and there will I plead with you to face. Like as I pleaded with your fathers in the erness of the land of Egypt, so will I plead with you, the Lord GOD. And I will cause you to pass under od, and I will bring you into the bond of the covenant; I will purge out from among you the rebels, and them transgress against me; I will bring them forth out of and where they sojourn, but they shall not enter into and of Israel: and ye shall know that I am the LORD. for you, O house of Israel, thus saith the Lord GOD: ye, serve every one his idols, but hereafter surely ye hearken unto me, and my holy name shall ye no profane with your gifts, and with your idols. For ine holy mountain, in the mountain of the height of el, saith the Lord GOD, there shall all the house of el, all of them, serve me in the land: there will I pt them, and there will I require your offerings, and irstfruits of your oblations, with all your holy things. sweet savour will I accept you, when I bring you out the peoples, and gather you out of the countries ein ye have been scattered; and I will be sanctified u in the sight of the nations. And ye shall know am the LORD, when I shall bring you into the land of Israel, into the country which I lifted up mine hand to give unto your fathers. And there shall ye remember your ways, and all your doings, wherein ye have polluted yourselves; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I am the LORD, when I have wrought with you for my name's sake, not according to your evil ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

Book V

THE SEVEN LAST WORDS

i

A Word against the South

And the word of the LORD came unto me, saying, Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the field in the south; and say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD: Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burnt thereby. And all flesh shall see that I the LORD have kindled it: it shall not be quenched.

Then said I, Ah Lord GOD! they say of me, Is he not a speaker of parables?

ii

The Sword of the LORD

I

And the word of the LORD came unto me, saying, Son of man, set thy face toward Jerusalem, and drop thy word toward the sanctuaries, and prophesy against the land of

Israel; and say to the land of Israel, Thus saith the L Behold, I am against thee, and will draw forth my sv out of its sheath, and will cut off from thee the righ and the wicked. Seeing then that I will cut off from the righteous and the wicked, therefore shall my swoı forth out of its sheath against all flesh from the : to the north: and all flesh shall know that I the I have drawn forth my sword out of its sheath; it shal return any more. Sigh therefore, thou son of man; the breaking of thy loins and with bitterness shalt sigh before their eyes. And it shall be, when the unto thee, Wherefore sighest thou? that thou shalt Because of the tidings, for it cometh: and every shall melt, and all hands shall be feeble, and every shall faint, and all knees shall be weak as water: be it cometh, and it shall be done, saith the Lord GOD.

2

And the word of the LORD came unto me, saying, of man, prophesy, and say, Thus saith the LORD: Sa

A SWORD,
    A sword,
It is sharpened,
    And also furbished:
It is sharpened that it may make a slaughter;
    It is furbished that it may be as lightning!

'Shall we then make mirth? The Rod of my son, it contemneth every tree.'

And it is given to be furbished
  That it may be handled:
The sword, it is sharpened, yea it is furbished,
  To give it into the hand of the slayer.

Cry and howl, son of man: for it is upon my people, it is upon all the princes of Israel: they are delivered over to the sword with my people: smite therefore upon thy thigh. For there is a trial; and what if even the Rod that contemneth shall be no more? saith the Lord God. Thou therefore, son of man, prophesy, and smite thine hands together.

And let the sword be doubled the third time;
  The sword of the deadly wounded:
  It is the sword of the great one that is deadly wounded
Which compasseth them about.

I have set the point of the sword against all their gates,
  That their heart may melt,
  And their stumblings be multiplied:
Ah! it is made as lightning!

It is pointed for slaughter—
    Gather thee together, go to the right;
    Set thyself in array, go to the left—
Whithersoever thy face is set.

I will also smite mine hands together, and I will satis
my fury: I the LORD have spoken it.

3

The word of the LORD came unto me again, sayin
Also, thou son of man, appoint thee two ways that th
sword of the king of Babylon may come; they twain s
come forth out of one land: and mark out a place, mar
it out at the head of the way to the city. Thou sl
appoint a way, for the sword to come to Rabbah of t
children of Ammon, and to Judah in Jerusalem the
fenced. For the king of Babylon stood at the parting
the way, at the head of the two ways, to use divination
he shook the arrows to and fro, he consulted the teraphi
he looked in the liver. In his right hand was the divin
tion for Jerusalem, to set battering rams, to open th
mouth in the slaughter, to lift up the voice with shou
ing, to set battering rams against the gates, to cast u
mounts, to build forts. And it shall be unto them as
vain divination in their sight, which have sworn oath
unto them: but he bringeth iniquity to remembrance, th
they may be taken. Therefore thus saith the Lord GOD

Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because that ye are come to remembrance, ye shall be taken with the hand. And thou, O deadly wounded wicked one, the prince of Israel, whose day is come, in the time of the iniquity of the end; thus saith the Lord GOD: Remove the mitre, and take off the crown: this shall be no more the same: exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it: this also shall be no more, until he come whose right it is; and I will give it him.

4

And thou, son of man, prophesy, and say, Thus saith the Lord GOD concerning the children of Ammon, and concerning their reproach; and say thou:

'A sword, a sword is drawn,
  'For the slaughter it is furbished:
'To cause it to devour,
  'That it may be as lightning:'

whiles they see vanity unto thee, whiles they divine lies unto thee, to lay thee upon the necks of the wicked that are deadly wounded, whose day is come, in the time of the punishment of the end. (Cause it to return into its sheath.) In the place where thou wast created, in the land of thy

birth, will I judge thee. And I will pour out mine
tion upon thee; I will blow upon thee with the fir
wrath: and I will deliver thee into the hand of
men, skilful to destroy. Thou shalt be for fuel to
thy blood shall be in the midst of the land; thou
no more remembered: for I the LORD have spoke

iii

Judgment of the Bloody City

Moreover the word of the LORD came unto me
And thou, son of man, wilt thou judge, wilt thou j
bloody city? then cause her to know all her abomi
And thou shalt say:

Thus saith the Lord GOD: A city that sheddet
in the midst of her, that her time may come, a
maketh idols against herself to defile her! T
become guilty in thy blood that thou hast shed,
defiled in thine idols which thou hast made; and t
caused thy days to draw near, and art come even
years: therefore have I made thee a reproach u
nations, and a mocking to all the countries. Th
be near, and those that be far from thee, shall mo
thou infamous one and full of tumult. Behold, the
of Israel, every one according to his power, have

thee to shed blood. In thee have they set light by father and mother; in the midst of thee have they dealt by oppression with the stranger: in thee have they wronged the fatherless and the widow. Thou hast despised mine holy things, and hast profaned my sabbaths. Slanderous men have been in thee to shed blood: and in thee they have eaten upon the mountains: in the midst of thee they have committed lewdness. In thee have they discovered their fathers' nakedness: in thee have they humbled her that was unclean in her separation. And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter in law; and another in thee hath humbled his sister, his father's daughter. In thee have they taken bribes to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by oppression, and hast forgotten me, saith the Lord GOD. Behold, therefore, I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken it, and will do it. And I will scatter thee among the nations, and disperse thee through the countries; and I will consume thy filthiness out of thee. And thou shalt be profaned in thyself, in the sight of the nations; and thou shalt know that I am the LORD.

And the word of the LORD came unto me, saying, Son of

man, the house of Israel is become dross unto n
of them are brass and tin and iron and lead, in the
of the furnace; they are the dross of silver. Th
thus saith the Lord GOD: Because ye are all l
dross, therefore behold, I will gather you into the
of Jerusalem. As they gather silver and brass an
and lead and tin into the midst of the furnace, to bl
fire upon it, to melt it; so will I gather you in min
and in my fury, and I will lay you there, and m
Yea, I will gather you, and blow upon you with the
my wrath, and ye shall be melted in the midst t
As silver is melted in the midst of the furnace, so s
be melted in the midst thereof; and ye shall know
the LORD have poured out my fury upon you.

And the word of the LORD came unto me, sayin
of man, say unto her, Thou art a land that is not cl
nor rained upon in the day of indignation. The
conspiracy of her prophets in the midst thereof,
roaring lion ravening the prey: they have devoured
they take treasure and precious things; they have
her widows many in the midst thereof. Her priest
done violence to my law, and have profaned min
things: they have put no difference between the h
the common, neither have they caused men to
between the unclean and the clean, and have hi
eyes from my sabbaths, and I am profaned among
Her princes in the midst thereof are like wolves ra

the prey; to shed blood, and to destroy souls, that they may get dishonest gain. And her prophets have daubed for them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken. The people of the land have used oppression, and exercised robbery; yea, they have vexed the poor and needy, and have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the fence, and stand in the gap before me for the land, that I should not destroy it: but I found none. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I brought upon their heads, saith the Lord GOD.

iv

Parable of Oholah and Oholibah

The word of the LORD came again unto me, saying: Son of man, there were two women, the daughters of one mother: and they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity. And the names of them were Oholah the elder, and Oholibah her sister. And they became mine, and they bare sons and daughters. And as for their names, Samaria is Oholah, and Jerusalem Oholibah. And Oholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbours, which were clothed with blue, governors and rulers, all of them desirable young men, horsemen riding upon horses. And she bestowed her whoredoms upon them, the choicest men of Assyria all of them: and on whomsoever she doted, with all their idols she defiled herself. Neither hath she left her whoredoms since the days of Egypt; for in her youth they lay with her, and they bruised the teats of her virginity: and they poured out their whoredom upon her. Wherefore I delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted. These discovered her nakedness: they took her sons and her daughters, and her they slew with the sword: and she became a byword among women; for they executed judgements upon her. And her sister Oholibah saw this, yet was she more corrupt in her doting than she, and in her whoredoms which were more than the whoredoms of her sister. She doted upon the Assyrians, governors and rulers, her neighbours, clothed most gorgeously, horsemen riding upon horses, all of them desirable young men. And I saw that she was defiled; they both took one way. And she increased her whoredoms; for she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look upon, after the likeness of the Babylonians in Chaldea, the land of their nativity. And as soon as she saw them she doted upon them, and sent messengers unto them into Chaldea. And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her soul was alienated from them. So she discovered her whoredoms, and discovered her nakedness: then my soul was alienated from her, like as my soul was alienated from her sister. Yet she multiplied her whoredoms, remembering the days of her youth, wherein she had played the harlot in the land of Egypt. And she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses. Thus thou calledst to remembrance the lewdness of thy youth, in the bruising of thy teats by the Egyptians for the breasts of thy youth.

Therefore, O Oholibah, thus saith the Lord GOD: Behold, I will raise up thy lovers against thee, from whom thy soul is alienated, and I will bring them against thee on every side; the Babylonians and all the Chaldeans, Pekod and Shoa and Koa, and all the Assyrians with them: desirable young men, governors and rulers all of them, princes and men of renown, all of them riding upon horses. And they shall come against thee with weapons, chariots, and wagons, with an assembly of peoples; they shall set themselves against thee with buckler and shield and helmet round about: and I will commit the judgement unto them, and they shall judge thee according to their judgements. And I will set my jealousy against thee, and they shall deal with thee in fury; they shall take away thy nose and thine ears; and thy residue shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire. They shall also strip thee of thy clothes, and take away thy fair jewels. Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more. For thus saith the Lord GOD: Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy soul is alienated: and they shall deal with thee in hatred, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms. These things shall be done unto thee, for that thou hast gone a whoring after the heathen, and because thou art polluted with their idols. Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand. Thus saith the Lord GOD: Thou shalt drink of thy sister's cup, which is deep and large: thou shalt be laughed to scorn and had in derision; it containeth much. Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria. Thou shalt even drink it and drain it out, and thou shalt gnaw the sherds thereof, and shalt tear thy breasts: for I have spoken it, saith the Lord GOD. Therefore thus saith the Lord GOD: Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

V

Judgment of Oholah and Oholibah

The LORD said moreover unto me: Son of man, wilt thou judge Oholah and Oholibah? then declare unto them their abominations. For they have committed adultery, and blood is in their hands, and with their idols have they committed adultery; and they have also caused their sons, whom they bare unto me, to pass through the fire unto them to be devoured. Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths. For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house. And furthermore ye have sent for men that come from far: unto whom a messenger was sent, and, lo, they came; for whom thou didst wash thyself, paintedst thine eyes, and deckedst thyself with ornaments; and satest upon a stately bed, with a table prepared before it, whereupon thou didst set mine incense and mine oil. And the voice of a multitude being at ease was with her: and with men of the common sort were brought drunkards from the wilderness; and they put bracelets upon the hands of them twain, and beautiful crowns upon their heads. Then said I, She that is old will commit adulteries; now will they commit whoredoms with her, and she with them. And they went in unto her, as they go in unto an harlot: so went they in unto Oholah and unto Oholibah, the lewd women.

And righteous men, they shall judge them with the judgement of adulteresses, and with the judgement of women that shed blood; because they are adulteresses, and blood is in their hands. For thus saith the Lord GOD: I will bring up an assembly against them, and will give them to be tossed to and fro and spoiled. And the assembly shall stone them with stones, and despatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire. Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness. And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I am the Lord GOD.

vi

Parable of the Rusty Caldron

Again, in the ninth year, in the tenth month, in the tenth y of the month, the word of the LORD came unto me, saying, Son of man, write thee the name of the day, even of this selfsame day: the king of Babylon drew close unto Jerusalem this selfsame day. And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord GOD:

Set on the caldron,
Set it on, and also pour water into it:
Gather the pieces thereof into it,
Even every good piece, the thigh and the shoulder;
Fill it with the choice bones;
Take the choice of the flock,
And pile also the bones under it:
Make it boil well:
Yea, let the bones thereof be seethed in the midst of it.

T efore thus saith the Lord GOD: Woe to the bloody city, the caldron whose rust is therein, and whose rust t gone out of it! bring it out piece by piece; no lot is en upon it. For her blood is in the midst of her; she set it upon the bare rock; she poured it not upon the ground, to cover it with dust; that it might cause fury to come up to take vengeance, I have set her blood upon the bare rock, that it should not be covered. Therefore thus saith the Lord GOD:

Woe to the bloody city!
I also will make the pile great:
Heap on the wood, make the fire hot,
Boil well the flesh, and make thick the broth,
And let the bones be burned.
Then set it EMPTY upon the coals thereof,
That it may be hot, and the brass thereof may burn,
And that the filthiness of it may be molten in it,
That the rust of it may be consumed.

She hath wearied herself with toil: yet her great rust goeth not forth out of her; her rust goeth not forth by fire. In thy filthiness is lewdness: because I have purged thee and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have satisfied my fury upon thee. I the LORD have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.

vii

Woe beyond Mourning

Also the word of the LORD came unto me, saying, Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down. Sigh, but not aloud; make no mourning for the dead, bind thy headtire upon thee, and put thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men. So I spake unto the
eople in the morning; and at even my wife died: and I
id in the morning as I was commanded.

And the people said unto me, Wilt thou not tell us what
ese things are to us, that thou doest so? Then I said
to them, The word of the LORD came unto me, saying,
eak unto the house of Israel, Thus saith the Lord GOD:
hold, I will profane my sanctuary, the pride of your
er, the desire of your eyes, and that which your soul
th; and your sons and your daughters whom ye have
behind shall fall by the sword. And ye shall do as I
done: ye shall not cover your lips, nor eat the bread
n. And your tires shall be upon your heads, and
hoes upon your feet: ye shall not mourn nor weep;
shall pine away in your iniquities, and moan one
another. Thus shall Ezekiel be unto you a sign;

according to all that he hath done shall ye do: when this cometh, then shall ye know that I am the Lord God.

*

And thou, son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their heart, their sons and their daughters, that in that day he that escapeth shall come unto thee, to cause thee to hear it with thine ears? In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: so shalt thou be a sign unto them; and they shall know that I am the Lord.

BOOK VI

DOOMS OF THE NATIONS

i

A Cluster of Dooms

And the word of the LORD came unto me, saying, Son of man, set thy face toward the children of Ammon, and prophesy against them: and say unto the children of Ammon, Hear the word of the Lord GOD; Thus saith the Lord GOD: Because thou saidst, Aha! against my sanctuary, when it was profaned; and against the land of Israel, when it was made desolate; and against the house of Judah, when they went into captivity: therefore behold, I will deliver thee to the children of the east for a possession, and they shall set their encampments in thee, and make their dwellings in thee; they shall eat thy fruit, and they shall drink thy milk. And I will make Rabbah a stable for camels, and the children of Ammon a couching place for flocks: and ye shall know that I am the LORD. For thus saith the Lord GOD: Because thou hast clapped thine hands, and stamped with the feet, and rejoiced with all the despite of thy soul against the land of Israel; therefore behold, I have stretched out mine hand upon thee, and will deliver thee for a spoil to the nations; and I will cut thee off from the peoples, and I will cause thee to per-

ish out of the countries: I will destroy thee; and
shalt know that I am the LORD.

Thus saith the Lord GOD: Because that Moab and
do say, Behold, the house of Judah is like unto all th
tions; therefore behold, I will open the side of Moab
the cities, from his cities which are on his frontier
glory of the country, Beth-jeshimoth, Baal-meon,
Kiriathaim, unto the children of the east, to go ag
the children of Ammon, and I will give them for a p
sion, that the children of Ammon may not be remem
among the nations: and I will execute judgements
Moab; and they shall know that I am the LORD.

Thus saith the Lord GOD: Because that Edom
dealt against the house of Judah by taking venge
and hath greatly offended, and revenged himself
them; therefore thus saith the Lord GOD, I will st
out mine hand upon Edom, and will cut off man and
from it: and I will make it desolate from Teman;
unto Dedan shall they fall by the sword. And I wi
my vengeance upon Edom by the hand of my peop
rael; and they shall do in Edom according to mine
and according to my fury: and they shall know my
geance, saith the Lord GOD.

Thus saith the Lord GOD: Because the Philistines
dealt by revenge, and have taken vengeance with des
soul to destroy it with perpetual enmity; therefore thus
the Lord GOD, Behold, I will stretch out mine hand

the Philistines, and I will cut off the Cherethites, and destroy the remnant of the sea coast. And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the LORD, when I shall lay my vengeance upon them.

ii

Doom of Tyre

And it came to pass in the eleventh year, in the first day of the month, that the word of the LORD came unto me, saying, Son of man, because that Tyre hath said against Jerusalem, Aha! she is broken that was the gate of the peoples; she is turned unto me; I shall be replenished, now that she is laid waste: therefore thus saith the Lord GOD: Behold, I am against thee, O Tyre, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyre, and break down her towers: I will also scrape her dust from her, and make her a bare rock. She shall be a place for the spreading of nets in the midst of the sea; for I have spoken it, saith the Lord GOD: and she shall become a spoil to the nations. And her daughters which are in the field shall be slain with the sword: and they shall know that I am the LORD. For thus saith the Lord GOD: Behold, I will bring upon Tyre Nebuchadrezzar king of Babylon, king of kings, from the north, with horses, and with chariots, and with horsemen, and a company, and much people. He shall slay with the sword thy daughters in the field: and he shall make forts against thee, and cast up a mount against thee, and raise up the buckler against thee. And he shall set his battering engines against thy walls, and with his axes he shall break down thy towers. By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wagons, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach. With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people with the sword, and the pillars of thy strength shall go down to the ground. And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the waters. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. And I will make thee a bare rock: thou shalt be a place for the spreading of nets; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God.

Thus saith the Lord God to Tyre: Shall not the isles shake at the sound of thy fall, when the wounded groan, when the slaughter is made in the midst of thee? Then all the princes of the sea shall come down from their thrones, and lay aside their robes, and strip off their broidered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble every moment, and be astonished at thee. And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which caused their terror to be on all that haunt it! Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be dismayed at thy departure. For thus saith the Lord GOD: When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and the great waters shall cover thee; then will I bring thee down with them that descend into the pit, to the people of old time, and will make thee to dwell in the nether parts of the earth, in the places that are desolate of old, with them that go down to the pit, that thou be not inhabited; and I will set glory in the land of the living: I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

iii

Wreck of the Goodly Ship Tyre

The word of the LORD came again unto me, saying, A
thou, son of man, take up a lamentation for Tyre; a
say unto Tyre, O thou that dwellest at the entry of the s
which art the merchant of the peoples unto many isl
thus saith the Lord GOD: Thou, O Tyre, hast said, I
perfect in beauty. Thy borders are in the heart of t
seas, thy builders have perfected thy beauty. They ha
made all thy planks of fir trees from Senir: they ha
taken cedars from Lebanon to make a mast for thee.
the oaks of Bashan have they made thine oars; they ha
made thy benches of ivory inlaid in boxwood, from t
isles of Kittim. Of fine linen with broidered work fr
Egypt was thy sail, that it might be to thee for an ensig
blue and purple from the isles of Elishah was thine awni
The inhabitants of Zidon and Arvad were thy rowers: t
wise men, O Tyre, were in thee, they were thy pilots. T
ancients of Gebal and the wise men thereof were in th
thy calkers: all the ships of the sea with their mariners w
in thee to occupy thy merchandise. Persia and Lud a
Put were in thine army, thy men of war: they hanged t
shield and helmet in thee; they set forth thy comeline
The men of Arvad with thine army were upon thy wa

round about, and the Gammadim were in thy towers: they hanged their shields upon thy walls round about; they have perfected thy beauty. Tarshish was thy merchant by reason of the multitude of all kinds of riches; with silver, iron, tin, and lead, they traded for thy wares. Javan, Tubal, and Meshech, they were thy traffickers: they traded the persons of men and vessels of brass for thy merchandise. They of the house of Togarmah traded for thy wares with horses and war-horses and mules. The men of Dedan were thy traffickers: many isles were the mart of thine hand: they brought thee in exchange horns of ivory and ebony. Syria was thy merchant by reason of the multitude of thy handyworks: they traded for thy wares with emeralds, purple, and broidered work, and fine linen, and coral, and rubies. Judah, and the land of Israel, they were thy traffickers: they traded for thy merchandise wheat of Minnith, and pannag, and honey, and oil, and balm. Damascus was thy merchant for the multitude of thy handyworks, by reason of the multitude of all kinds of riches; with the wine of Helbon, and white wool. Vedan and Javan traded with yarn for thy wares: bright iron, cassia, and calamus, were among thy merchandise. Dedan was thy trafficker in precious cloths for riding. Arabia, and all the princes of Kedar, they were the merchants of thy hand; in lambs, and rams, and goats, in these were they thy merchants. The traffickers of Sheba and Raamah, they were thy traffickers: they traded for thy wares with chief of all spices, and with all precious stones, and gold. Haran and Canneh and Eden, the traffickers of Sheba, Asshur and Chilmad, were thy traffickers. These were thy traffickers in choice wares, in wrappings of blue and broidered work, and in chests of rich apparel, bound with cords and made of cedar, among thy merchandise. The ships of Tarshish were thy caravans for thy merchandise: and thou wast replenished, and made very glorious in the heart of the seas.

Thy rowers have brought thee into great waters: the east wind hath broken thee in the heart of the seas. Thy riches, and thy wares, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, with all thy company which is in the midst of thee, shall fall into the heart of the seas in the day of thy ruin. At the sound of the cry of thy pilots the suburbs shall shake. And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land, and shall cause their voice to be heard over thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes: and they shall make themselves bald for thee, and gird them with sackcloth, and they shall weep for thee in bitterness of soul with bitter mourning. And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, 'Who is there like Tyre, like her that is brought to silence in the midst of the sea?' When thy wares went forth out of the seas, thou filledst many peoples; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. In the time that thou wast broken by the seas in the depths of the waters, thy merchandise and all thy company did fall in the midst of thee. All the inhabitants of the isles are astonished at thee, and their kings are horribly afraid, they are troubled in their countenance. The merchants among the peoples hiss at thee; thou art become a terror, and thou shalt never be any more.

iv

Doom of the Prince of Tyre

The word of the LORD came again unto me, saying, Son of man, say unto the prince of Tyre, Thus saith the Lord GOD: Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art man, and not God, though thou didst set thine heart as the heart of God: behold, thou art wiser than Daniel; there is no secret that they can hide from thee: by thy wisdom and by thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: by thy great wisdom and by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches: therefore thus saith the Lord GOD: Because thou hast set thine heart as the heart of God; therefore behold, I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit; and thou shalt die the deaths of them that are slain, in the heart of the seas. Wilt thou yet say before him that slayeth thee, I am God? but thou art man, and not God, in the hand of him that woundeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord GOD.

Moreover the word of the LORD came unto me, saying, Son of man, take up a lamentation for the king of Tyre, and say unto him, Thus saith the Lord GOD: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou wast in Eden the garden of God; every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was in thee; in the day that thou wast created they were prepared. Thou wast the anointed cherub that covereth: and I set thee, so that thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee. By the multitude of thy traffic they filled the midst of thee with violence, and thou hast sinned: therefore have I cast thee as profane out of the mountain of God; and I have destroyed thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I have cast thee to the ground, I have laid thee before kings, that they may behold thee. By the multitude of thine iniquities, in the unrighteousness of thy traffic, thou hast profaned thy sanctuaries; therefore have I brought forth a fire from the midst of thee, it hath devoured thee, and I have turned thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the peoples shall be astonished at thee: thou art become a terror, and thou shalt never be any more.

V

Doom of Zidon

And the word of the LORD came unto me, saying, Son of man, set thy face toward Zidon, and prophesy against it, and say, Thus saith the Lord GOD: Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the LORD, when I shall have executed judgements in her, and shall be sanctified in her. For I will send into her pestilence an blood in her streets; and the wounded shall fall in th midst of her, with the sword upon her on every side and they shall know that I am the LORD. And ther shall be no more a pricking brier unto the house of Israel nor a grieving thorn of any that are round about them that did despite unto them; and they shall know that am the Lord GOD.

vi

Triumph of Israel amid the Doomed Nations

Thus saith the Lord GOD: When I shall have gathere the house of Israel from the peoples among whom they ar scattered, and shall be sanctified in them in the sight o the nations, then shall they dwell in their own land whic I gave to my servant Jacob. And they shall dwell securel therein; yea, they shall build houses, and plant vineyards and shall dwell securely; when I have executed judgements upon all those that do them despite round abo them; and they shall know that I am the LORD God.

vii

Sevenfold Doom of Egypt

I

The Crocodile of Egypt

In the tenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying, Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt: speak, and say, Thus saith the Lord GOD: Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself. And I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales; and I will bring thee up out of the midst of thy rivers, with all the fish of thy rivers which stick unto thy scales. And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open field; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the earth and to the fowls of the heaven. And all the inhabitants of Egypt shall know that I am the LORD, because they have been a staff of reed to the house of Israel: when they took hold of thee by thy hand, thou didst break and didst rend all their shoulders, and when they leaned upon thee, thou brakest and madest all their loins to be at a stand. Therefore thus saith the Lord GOD: Behold, I will bring a sword upon thee, and will cut off from thee man and beast. And the land of Egypt shall be a desolation and a waste; and they shall know that I am the LORD: because he hath said, The river is mine, and I have made it. Therefore behold, I am against thee, and against thy rivers, and I will make the land of Egypt an utter waste and desolation, from the tower of Seveneh even unto the border of Ethiopia. No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. And I will make the land of Egypt a desolation in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be a desolation forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

For thus saith the Lord GOD: At the end of forty years will I gather the Egyptians from the peoples whither they were scattered: and I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their birth; and they shall be there a base kingdom. It shall be the basest of the kingdoms; neither shall it any more lift itself up above the nations: and I will diminish them, that they shall no more rule over the nations. And it shall be no more the confidence of the house of Israel, bringing iniquity to remembrance, when they turn to look after them: and they shall know that I am the Lord GOD.

2

Wages for Nebuchadrezzar

And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the LORD came unto me, saying, Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyre: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, from Tyre, for the service that he had served against it: therefore thus saith the Lord GOD: Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall carry off her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt as his recompence for which he served, because they wrought for me, saith the Lord GOD.

In that day will I cause an horn to bud forth unto the house of Israel, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the LORD.

3

The Day of the LORD

The word of the LORD came again unto me, saying, Son of man, prophesy, and say, Thus saith the Lord GOD: Howl ye, Woe worth the day! For the day is near, even the day of the LORD is near, a day of clouds; it shall be the time of the heathen. And a sword shall come upon Egypt, and anguish shall be in Ethiopia, when the slain shall fall in Egypt; and they shall take away her multitude, and her foundations shall be broken down. Ethiopia, and Put, and Lud, and all the mingled people, and Cub, and the children of the land that is in league, shall fall with them by the sword.

Thus saith the LORD: They also that uphold Egypt shall fall, and the pride of her power shall come down: from the tower of Seveneh shall they fall in it by the sword, saith the Lord GOD. And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted. And they shall know that I am the LORD, when I have set a fire in Egypt, and all her helpers are destroyed. In that day shall messengers go forth from before me in ships to make the careless Ethiopians afraid; and there shall be anguish upon them, as in the day of Egypt; for, lo, it ometh

Thus saith the Lord GOD: I will also make the multitude of Egypt to cease, by the hand of Nebuchadrezzar king of Babylon. He and his people with him, the terrible of the nations, shall be brought in to destroy the land; and they shall draw their swords against Egypt, and fill the land with the slain. And I will make the rivers dry, and will sell the land into the hand of evil men; and I will make the land desolate, and all that is therein, by the hand of strangers: I the LORD have spoken it.

Thus saith the Lord GOD: I will also destroy the idols, and I will cause the images to cease from Noph; and there shall be no more a prince out of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros desolate, and will set a fire in Zoan, and will execute judgements in No. And I will pour my fury upon Sin, the strong hold of Egypt; and I will cut off the multitude of No. And I will set a fire in Egypt; Sin shall be in great anguish, and No shall be broken up: and Noph shall have adversaries in the day-time. The young men of Aven and Pi-beseth shall fall by the sword: and these cities shall go into captivity. At Tehaphnehes also the day shall withdraw itself, when I shall break there the yokes of Egypt, and the pride of her power shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity. Thus will I execute judgements in Egypt: and they shall know that I am the LORD.

4

Pharaoh's Arm Broken

And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the LORD came unto me, saying, Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it hath not been bound up to apply healing medicines, to put a roller to bind it, that it be strong to hold the sword. Therefore thus saith the Lord GOD: Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand. And I will scatter the Egyptians among the nations, and will disperse them through the countries. And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break the arms of Pharaoh, and he shall groan before him with the groanings of a deadly wounded man. And I will hold up the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt. And I will scatter the Egyptians among the nations, and disperse them through the countries; and they shall know that I am the LORD.

5

The Fallen Cedar

And it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the Lord came unto me, saying: Son of man, say unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness? Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. The waters nourished him, the deep made him to grow: her rivers ran round about her plantation; and she sent out her channels unto all the trees of the field. Therefore his stature was exalted above all the trees of the field; and his boughs were multiplied, and his branches became long by reason of many waters, when he shot them forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. Thus was he fair in his greatness, in the length of his branches: for his root was by many waters. The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the plane trees were not as his branches; nor was any tree in the garden of God like unto him in his beauty. I made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him.

Therefore thus said the Lord GOD: Because thou art exalted in stature, and he hath set his top among the thick boughs, and his heart is lifted up in his height; I will even deliver him into the hand of the mighty one of the nations; he shall surely deal with him: I have driven him out for his wickedness. And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the watercourses of the land; and all the peoples of the earth are gone down from his shadow, and have left him. Upon his ruin all the fowls of the heaven shall dwell, and all the beasts of the field shall be upon his branches: to the end that none of all the trees by the waters exalt themselves in their stature, neither set their top among the thick boughs, nor that their mighty ones stand up in their height, even all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit. Thus saith the Lord GOD: In the day when he went down to hell I caused a mourning: I covered the deep for him, and I restrained the rivers thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, were comforted in the nether parts of the earth. They also went down into hell with him unto them that be slain by the sword; yea, they that were his arm, that dwelt under his shadow in the midst of the nations.

To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised, with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord God.

6

The Dragon of the Seas

And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the Lord came unto me, saying, Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him: Thou wast likened unto a young lion of the nations: yet art thou as a dragon in the seas; and thou brakest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers. Thus saith the Lord God: I will spread out my net over thee with a company of many peoples; and they shall bring thee up in my net. And I will leave thee upon the land. I will cast thee forth upon the open field, and will cause all the fowls of the heaven to settle upon thee, and I will satisfy the beasts of the whole earth with thee. And I will lay thy flesh upon the mountains, and fill the valleys with thy height. I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the watercourses shall be full of thee. And when I shall extinguish thee, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD. I will also vex the hearts of many peoples, when I shall bring thy destruction among the nations, into the countries which thou hast not known. Yea, I will make many peoples amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall. For thus saith the Lord GOD: The sword of the king of Babylon shall come upon thee. By the swords of the mighty will I cause thy multitude to fall; the terrible of the nations are they all: and they shall spoil the pride of Egypt, and all the multitude thereof shall be destroyed. I will destroy also all the beasts thereof from beside many waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them. Then will I make their waters clear, and cause their rivers to run like oil, saith the Lord GOD. When I shall make the land of Egypt desolate and waste, a land destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the LORD. This is the lamentation wherewith they shall lament: the daughters of the nations shall lament therewith: for Egypt, and for all her multitude, shall they lament therewith, saith the Lord GOD.

7

A Wail for Egypt

It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the LORD came unto me, saying:

Son of man, wail for the multitude of Egypt, and cast them down: even her, and the daughters of the famous nations,

Unto the nether parts of the earth,
With them that go down into the pit.

Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised. They shall fall in the midst

Of them that are slain by the sword:
She is delivered to the sword:
Draw her away and all her multitudes.

The strong among the mighty shall speak to him out of the midst of hell with them that help him:

They are gone down,
They lie still,
Even the uncircumcised,
Slain by the sword.

Asshur is there and all her company:

His graves are round about him:
All of them slain,
Fallen by the sword:

Whose graves are set in the uttermost parts of the pit, and her company is round about her grave:

All of them slain,
Fallen by the sword,
Which caused terror in the land of the living.

There is Elam and all her multitude round about her grave:

All of them slain,
Fallen by the sword,
Which are gone down uncircumcised
Into the nether parts of the earth,

which caused their terror in the land of the living, and have borne their shame —

With them that go down to the pit.

They have set her a bed in the midst of the slain with all her multitude;

Her graves are round about her;
All of them uncircumcised,
Slain by the sword:

For their terror was caused in the land of the living, and they have borne their shame —

With them that go down to the pit;
He is put in the midst of them that be slain.

There is Meshech, Tubal, and all her multitude:

Her graves are round about her:
All of them uncircumcised,
Slain by the sword;

for they caused their terror in the land of the living; and shall they not lie with the mighty that are fallen of the uncircumcised?

Which are gone down to hell,
With their weapons of war,
And have laid their swords under their heads,
And their iniquities are upon their bones:

for they were the terror of the mighty in the land of the living; but thou shalt be broken in the midst of the uncircumcised, and shalt lie —

With them that are slain by the sword.

There is Edom, her kings and all her princes, which for all their might are laid

With them that are slain by the sword:
They shall lie with the uncircumcised,
And with them that go down to the pit.

There be the princes of the north, all of them, and all the Zidonians,

Which are gone down with the slain;

for all the terror which they caused by their might they are ashamed;

And they lie uncircumcised
With them that are slain by the sword,
And bear their shame
With them that go down to the pit.

Pharaoh shall see them, and shall be comforted over all his multitude: even Pharaoh and all his army,

Slain by the sword (saith the Lord GOD),
For I have put his terror in the land of the living:

And he shall be laid in the midst of the uncircumcised,
With them that are slain by the sword:

even Pharaoh and all his multitude, saith the Lord GOD.

BOOK VII

THE FALL AND THE RESTORATION TO COME

i

The Fall of Jerusalem

I

And the word of the LORD came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man from among them, and set him for their watchman: if, when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him: whereas if he had taken warning he should have delivered his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned, and the sword come, and take any person from among them; he is taken away in his iniquity, but his blood will I require at the watchman's hand. So thou, son of man, I have set thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his iniquity, but thou hast delivered thy soul.

2

And thou, son of man, say unto the house of Israel: Thus ye speak, saying, Our transgressions and our sins are upon us, and we pine away in them; how then should we live? Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? And thou, son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression; and as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness: neither shall he that is righteous be able to live thereby in the day that he sinneth. When I say to the righteous, that he shall surely live; if he trust to his righteousness, and commit iniquity, none of his righteous deeds shall be remembered; but in his iniquity that he hath committed, therein shall he die. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had taken by robbery, walk in the statutes of life, committing no iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be remembered against him: he hath done that which is lawful and right; he shall surely live. Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die therein. And when the wicked turneth from his wickedness, and doeth that which is lawful and right, he shall live thereby. Yet ye say, The way of the Lord is not equal. O house of Israel, I will judge you every one after his ways.

3

And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, THE CITY IS SMITTEN. Now the hand of the LORD had been upon me in the evening, afore he that was escaped came; and he had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

4

And the word of the LORD came unto me, saying, Son of man, they that inhabit those waste places in the land of Israel speak, saying, Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance. Wherefore say unto them, Thus saith the Lord GOD: Ye eat with the blood, and lift up your eyes unto your idols, and shed blood: and shall ye possess the land? Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land? Thus shalt thou say unto them, Thus saith the Lord GOD: As I live, surely they that are in the waste places shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the strong holds and in the caves shall die of the pestilence. And I will make the land a desolation and an astonishment, and the pride of her power shall cease; and the mountains of Israel shall be desolate, that none shall pass through. Then shall they know that I am the LORD, when I have made the land a desolation and an astonishment, because of all their abominations which they have committed.

5

And as for thee, son of man, the children of thy people talk of thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but do them not: for with their mouth they shew much love, but their heart goeth after their gain. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. And when this cometh to pass, (behold, it cometh,) then shall they know that a prophet hath been among them.

ii

The Shepherds of Israel and the Divine Shepherd

And the word of the LORD came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, even to the shepherds, Thus saith the Lord GOD: Woe unto the shepherds of Israel that do feed themselves! should not the shepherds feed the sheep? Ye eat the fat, and ye clothe you with the wool, ye kill the fatlings; but ye feed not the sheep. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with rigour have ye ruled over them. And they were scattered, because there was no shepherd: and they became meat to all the beasts of the field, and were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my sheep were scattered upon all the face of the earth; and there was none that did search or seek after them. Therefore, ye shepherds, hear the word of the LORD: As I live, saith the Lord GOD, surely forasmuch as my sheep became a prey, and my sheep became meat to all the beasts of the field, because there was no shepherd, neither did my shepherds search for my sheep, but the shepherds fed themselves, and fed not my sheep; therefore, ye shepherds, hear the word of the LORD; Thus saith the Lord GOD: Behold, I am against the shepherds; and I will require my sheep at their hand, and cause them to cease from feeding the sheep; neither shall the shepherds feed themselves any more; and I will deliver my sheep from their mouth, that they may not be meat for them. For thus saith the Lord GOD: Behold, I myself, even I, will search for my sheep, and will seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day. And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country. I will feed them with good pasture, and upon the mountains of the height of Israel shall their fold be: there shall they lie down in a good fold, and on fat pasture shall they feed upon the mountains of Israel. I myself will feed my sheep, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and will bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: and the fat and the strong I will destroy; I will feed them in judgement. And as for you, O my flock, thus saith the Lord God: Behold, I judge between cattle and cattle, as well the rams as the he-goats. Seemeth it a small thing unto you to have fed upon the good pasture, but ye must tread down with your feet the residue of your pasture? and to have drunk of the clear waters, but ye must foul the residue with your feet? And as for my sheep, they eat that which ye have trodden with your feet, and they drink that which ye have fouled with your feet.

Therefore thus saith the Lord God unto them: Behold, I, even I, will judge between the fat cattle and the lean cattle. Because ye thrust with side and with shoulder, and push all the diseased with your horns, till ye have scattered them abroad; therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David prince among them; I the LORD have spoken it. And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land: and they shall dwell securely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing. And the tree of the field shall yield its fruit, and the earth shall yield her increase, and they shall be secure in their land; and they shall know that I am the LORD, when I have broken the bars of their yoke, and have delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the earth devour them; but they shall dwell securely, and none shall make them afraid. And I will raise up unto them a plantation for renown, and they shall be no more consumed with famine in the land, neither bear the shame of the heathen any more. And they shall know that I the LORD their God am with them, and that they, the house of Israel, are my people, saith the Lord GOD.

And ye my sheep, the sheep of my pasture, are men: and I am your God, saith the Lord GOD.

iii

Mount Seir and the Mountains of Israel

Moreover the word of the LORD came unto me, saying, Son of man, set thy face against mount Seir, and prophesy against it, and say unto it, Thus saith the Lord GOD: Behold, I am against thee, O mount Seir, and I will stretch out mine hand against thee, and I will make thee a desolation and an astonishment. I will lay thy cities waste, and thou shalt be desolate; and thou shalt know that I am the LORD. Because thou hast had a perpetual enmity, and hast given over the children of Israel to the power of the sword in the time of their calamity, in the time of the punishment of the end: therefore, as I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, therefore blood shall pursue thee. Thus will I make mount Seir an astonishment and a desolation; and I will cut off from it him that passeth through and him that returneth. And I will fill his mountains with his slain: in thy hills and in thy valleys and in all thy watercourses shall they fall that are slain with the sword. I will make thee perpetual desolations, and thy cities shall not be inhabited: and ye shall know that I am the LORD. Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the LORD was there: therefore, as I live, saith the Lord GOD, I will do according to thine anger, and according to thine envy which thou hast shewed out of thy hatred against them; and I will make myself known among them, when I shall judge thee. And thou shalt know that I the LORD have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to devour. And ye have magnified yourselves against me with your mouth, and have multiplied your words against me: I have heard it. Thus saith the Lord GOD: When the whole earth rejoiceth, I will make thee desolate. As thou didst rejoice over the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Edom, even all of it: and they shall know that I am the LORD.

And thou, son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD. Thus saith the Lord GOD: Because the enemy hath said against you, Aha! and, The ancient high places are ours in possession: therefore prophesy, and say, Thus saith the Lord GOD: Because, even because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the nations, and ye are taken up in the lips of talkers, and the evil report of the people: therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains and to the hills, to the watercourses and to the valleys, to the desolate wastes and to the cities that are forsaken, which are become a prey and derision to the residue of the nations that are round about: therefore thus saith the Lord GOD: Surely in the fire of my jealousy have I spoken against the residue of the nations, and against all Edom, which have appointed my land unto themselves for a possession with the joy of all their heart, with despite of soul, to cast it out for a prey: therefore prophesy concerning the land of Israel, and say unto the mountains and to the hills, to the watercourses and to the valleys, Thus saith the Lord GOD: Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen: therefore thus saith the Lord GOD: I have lifted up mine hand, saying, Surely the heathen that are round about you, they shall bear their shame. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel; for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: and I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the waste places shall be builded: and I will multiply upon you man and beast; and they shall increase and be fruitful: and I will cause you to be inhabited after your former estate, and will do better unto you than at your beginnings: and ye shall know that I am the LORD. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of children. Thus saith the Lord GOD: Because they say unto you, Thou land art a devourer of men, and hast been a bereaver of thy nation; therefore thou shalt devour men no more, neither bereave thy nation any more, saith the Lord GOD; neither will I let thee hear any more the shame of the heathen, neither shalt thou bear the reproach of the peoples any more, neither shalt thou cause thy nation to stumble any more, saith the Lord GOD.

Moreover the word of the LORD came unto me, saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their way and by their doings: their way before me was as the uncleanness of a woman in her separation. Wherefore I poured out my fury upon them for the blood which they had poured out upon the land, and because they had defiled it with their idols: and I scattered them among the nations, and they were dispersed through the countries: according to their way and according to their doings I judged them. And when they came unto the nations, whither they went, they profaned my holy name; in that men said of them, These are the people of the LORD, and are gone forth out of his land. But I had pity for mine holy name, which the house of

Israel had profaned among the nations, whither they went. Therefore say unto the house of Israel, Thus saith the Lord GOD: I do not this for your sake, O house of Israel, but for mine holy name, which ye have profaned among the nations, whither ye went. And I will sanctify my great name, which hath been profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land. And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. And I will save you from all your uncleannesses: and I will call for the corn, and will multiply it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more the reproach of famine among the nations. Then shall ye remember your evil ways, and your doings that were not good; and ye shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sake do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your ways, O house of Israel. Thus saith the Lord GOD: In the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places shall be builded. And the land that was desolate shall be tilled, whereas it was a desolation in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are fenced and inhabited. Then the nations that are left round about you shall know that I the LORD have builded the ruined places, and planted that which was desolate: I the LORD have spoken it, and I will do it.

Thus saith the Lord GOD: For this moreover will I be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the flock for sacrifice, as the flock of Jerusalem in her appointed feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD.

iv

The Dry Bones and the Breath of the LORD

The hand of the LORD was upon me, and he carried me out in the spirit of the LORD, and set me down in the midst of the valley; and it was full of bones; and he caused me to pass by them round about: and behold, there were very many in the open valley; and lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest. Again he said unto me, Prophesy over these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the Lord GOD unto these bones: Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold an earthquake, and the bones came together, bone to his bone. And I beheld, and lo, there were sinews upon them, and flesh came up, and skin covered them above: but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD: Come from the four winds, O Breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried up, and our hope is lost; we are clean cut off. Therefore prophesy, and say unto them, Thus saith the Lord GOD: Behold, I will open your graves, and cause you to come up out of your graves, O my people; and I will bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, and caused you to come up out of your graves, O my people. And I will put my spirit in you, and ye shall live, and I will place you in your own land: and ye shall know that I the LORD have spoken it, and performed it, saith the LORD.

V

The Joining of the Sticks

The word of the LORD came again unto me, saying, And thou, son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them for thee one to another into one stick, that they may become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? say unto them, Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions; and I will put them with it, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the nations, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And my servant David shall be king over them; and they all shall have one shepherd: they shall also walk in my judgements, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, they, and their children, and their children's children, for ever: and David my servant shall be their prince for ever. Moreover I will make a covenant of peace with them: it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; and I will be their God, and they shall be my people. And the nations shall know that I am the LORD that sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

vi

The Invasion of Gog

And the word of the LORD came unto me, saying, Son of man, set thy face toward Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him, and say, Thus saith the Lord GOD: Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal: and I will turn thee about, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed in full armour a great company with buckler and shield, all of them handling swords: Persia, Cush, and Put with them; all of them with shield and helmet: Gomer, and all his hordes; the house of

Togarmah in the uttermost parts of the north, and all his hordes: even many peoples with thee. Be thou prepared, yea, prepare thyself, thou, and all thy companies that are assembled unto thee, and be thou a guard unto them. After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, that is gathered out of many peoples, upon the mountains of Israel, which have been a continual waste: but it is brought forth out of the peoples, and they shall dwell securely, all of them. And thou shalt ascend, thou shalt come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy hordes, and many peoples with thee. Thus saith the Lord GOD: It shall come to pass in that day, that things shall come into thy mind, and thou shalt devise an evil device: and thou shalt say,

I will go up to the land of unwalled villages;
   I will go to them that are quiet, that dwell securely;
All of them dwelling without walls,
   And having neither bars nor gates:

to take the spoil and to take the prey; to turn thine hand against the waste places that are now inhabited, and against the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the middle of the earth. Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take the spoil? hast thou assembled thy company to take the prey? to carry away silver and gold, to take away cattle and goods, to take great spoil?

Therefore, son of man, prophesy, and say unto Gog, Thus saith the Lord GOD: In that day when my people Israel dwelleth securely, shalt thou not know it? And thou shalt come from thy place out of the uttermost parts of the north, thou, and many peoples with thee, all of them riding upon horses, a great company and a mighty army: and thou shalt come up against my people Israel, as a cloud to cover the land; it shall come to pass in the latter days, that I will bring thee against my land, that the nations may know thee, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord GOD: Art thou he of whom I spake in old time by my servants the prophets of Israel, which prophesied in those days for many years that I would bring thee against them? And it shall come to pass in that day, when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up into my nostrils. For in my jealousy and in the fire of my wrath have I spoken: Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him unto all my mountains, saith the Lord GOD: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his hordes, and upon the many peoples that are with him, an overflowing shower, and great hailstones, fire, and brimstone. And I will magnify myself, and sanctify myself, and I will make myself known in the eyes of many nations; and they shall know that I am the LORD.

And thou, son of man, prophesy against Gog, and say, Thus saith the Lord GOD: Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal: and I will turn thee about, and will lead thee on, and will cause thee to come up from the uttermost parts of the north; and I will bring thee upon the mountains of Israel: and I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy hordes, and the peoples that are with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field: for I have spoken it, saith the Lord GOD. And I will send a fire on Magog, and on them that dwell securely in the isles: and they shall know that I am the LORD. And my holy name will I make known in the midst of my people Israel; neither will I suffer my holy name to be profaned any more: and the nations shall know that I am the LORD, the Holy One in Israel. Behold, it cometh, and it shall be done, saith the Lord GOD; this is the day whereof I have spoken.

And they that dwell in the cities of Israel shall go forth, and shall make fires of the weapons and burn them, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall make fires of them seven years: so that they shall take no wood out of the field, neither cut down any out of the forests; for they shall make fires of the weapons: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

And it shall come to pass in that day, that I will give unto Gog a place for burial in Israel, the valley of them that pass through on the east of the sea: and it shall stop them that pass through: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog. And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown, in the day that I shall be glorified, saith the Lord GOD. And they shall sever out men of continual employment, that shall pass through the land to bury with them that pass through, those that remain upon the face of the land, to cleanse it: after the end of seven months shall they search. And they that pass through the land shall pass through; and when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog. And Hamonah shall also be the name of a city. Thus shall they cleanse the land.

And thou, son of man, thus saith the Lord God: Speak unto the birds of every sort, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. And ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God.

And I will set my glory among the nations, and all the nations shall see my judgement that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God, from that day and forward. And the nations shall know that the house of Israel went into captivity for their iniquity;

because they trespassed against me, and I hid my face from them: so I gave them into the hand of their adversaries, and they fell all of them by the sword. According to their uncleanness and according to their transgressions did I unto them; and I hid my face from them. Therefore thus saith the Lord GOD: Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel; and I will be jealous for my holy name. And they shall bear their shame, and all their trespasses whereby they have trespassed against me, when they shall dwell securely in their land, and none shall make them afraid; when I have brought them again from the peoples, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations. And they shall know that I am the LORD their God, in that I caused them to go into captivity among the nations, and have gathered them unto their own land; and I will leave none of them any more there; neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.

vii. Finale

VISION OF JERUSALEM IN HER GLORY

In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the

, the hand of the LORD was upon me, and he t me thither. In the visions of God brought he me e land of Israel, and set me down upon a very high whereon was as it were the frame of a city on ith. And he brought me thither, and behold, there whose appearance was like the appearance of with a line of flax in his hand, and a measuring d; and he stood in the gate. And the man said unto Son of man, behold with thine eyes, and hear with e ears, and set thine heart upon all that I shall shew e; for to the intent that I might shew them unto thee u brought hither: declare all that thou seest to the of Israel.

I

The Law of the House

And behold, a wall on the outside of the house round bout, and in the man's hand a measuring reed of six ubits long, of a cubit and an handbreadth each: so he ed the thickness of the building, one reed; and the it, one reed. Then came he unto the gate which ooketh toward the east, and went up the steps thereof; nd he measured the threshold of the gate, one reed road: and the other threshold, one reed broad. And very lodge was one reed long, and one reed broad; and he space between the lodges was five cubits; and the threshold of the gate by the porch of the gate toward the house was one reed. He measured also the porch of the gate toward the house, one reed. Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was toward the house. And the lodges of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts had one measure on this side and on that side. And he measured the breadth of the opening of the gate, ten cubits; and the length of the gate, thirteen cubits; and a border before the lodges, one cubit on this side, and a border, one cubit on that side; and the lodges, six cubits on this side, and six cubits on that side. And he measured the gate from the roof of the one lodge to the roof of the other, a breadth of five and twenty cubits; door against door. He made also posts, threescore cubits; and the court reached unto the post, the gate being round about. And from the forefront of the gate at the entrance unto the forefront of the inner porch of the gate were fifty cubits. And there were closed windows to the lodges, and to their posts within the gate round about, and likewise to the arches: and windows were round about inward: and upon each post were palm trees.

Then brought he me into the outer court, and, lo, there were chambers and a pavement, made for the court round about: thirty chambers were upon the pavement. And the pavement was by the side of the gates, answerable unto the length of the gates, even the lower pavement. Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits, both on the east and on the north. And the gate of the outer court whose prospect is toward the north, he measured the length thereof and the breadth thereof. And the lodges thereof were three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits. And the windows thereof, and the arches thereof, and the palm trees thereof, were after the measure of the gate whose prospect is toward the east; and they went up unto it by seven steps; and the arches thereof were before them. And there was a gate to the inner court over against the other gate, both on the north and on the east; and he measured from gate to gate an hundred cubits. And he led me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures. And there were windows in it and in the arches thereof round about, like those windows: the length was fifty cubits, and the breadth five and twenty cubits. And there were seven steps to go up to it, and the arches thereof were before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof. And there was a gate to the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

Then he brought me to the inner court by the south gate: and he measured the south gate according to these measures; and the lodges thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows in it and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad. And there were arches round about, five and twenty cubits long, and five cubits broad. And the arches thereof were toward the outer court; and palm trees were upon the posts thereof: and the going up to it had eight steps. And he brought me into the inner court toward the east: and he measured the gate according to these measures; and the lodges thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows therein and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad. And the arches thereof were toward the outer court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps. And he brought me to the north gate: and he measured it according to these measures; the lodges thereof, the posts thereof, and the arches thereof; and there were windows therein round about: the length was fifty cubits, and the breadth five and twenty cubits. And the posts thereof were toward the outer court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

And a chamber with the door thereof was by the posts at the gates; there they washed the burnt offering. And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering and the guilt offering. And on the one side without, as one goeth up to the entry of the gate toward the north, were two tables; and on the other side, which belonged to the porch of the gate, were two tables. Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew the sacrifices. And there were four tables for the burnt offering, of hewn stone, a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon they laid the instruments wherewith they slew the burnt offering and the sacrifice. And the hooks, an handbreadth long, were fastened within round about: and upon the tables was the flesh of the oblation. And without the inner gate were chambers for the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate having the prospect toward the north. And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house. And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar: these are the sons of

Zadok, which from among the sons of Levi come near to the LORD to minister unto him. And he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar was before the house.

Then he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side. The length of the porch was twenty cubits, and the breadth eleven cubits; even by the steps whereby they went up to it: and there were pillars by the posts, one on this side, and another on that side.

And he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle. And the breadth of the entrance was ten cubits; and the sides of the entrance were five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits, and the breadth, twenty cubits. Then went he inward, and measured each post of the entrance, two cubits: and the entrance, six cubits; and the breadth of the entrance, seven cubits. And he measured the length thereof, twenty cubits, and the breadth, twenty cubits, before the temple: and he said unto me, This is the Most Holy place. Then he measured the wall of the house, six cubits; and the breadth of every side-chamber, four cubits, round about the house on every side. And the side-chambers ere in three stories, one over another, and thirty in order; d they entered into the wall which belonged to the house r the side-chambers round about, that they might have ld therein, and not have hold in the wall of the house. nd the side-chambers were broader as they encompassed e house higher and higher; for the encompassing of the use went higher and higher round about the house: erefore the breadth of the house continued upward; and one went up from the lowest chamber to the highest by e middle chamber. I saw also that the house had a ised basement round about: the foundations of the side-ambers were a full reed of six great cubits. The thick-ss of the wall, which was for the side-chambers, on the tside, was five cubits: and that which was left was e place of the side-chambers that belonged to the use.

And between the chambers was a breadth of twenty bits round about the house on every side. And the ors of the side chambers were toward the place that was ft, one door toward the north, and another door toward e south: and the breadth of the place that was left was e cubits round about. And the building that was before e separate place at the side toward the west was seventy bits broad; and the wall of the building was five cubits ick round about, and the length thereof ninety cubits. he measured the house, an hundred cubits long; and e separate place, and the building, with the walls thereof, an hundred cubits long; also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

And he measured the length of the building before the separate place which was at the back thereof, and the galleries thereof on the one side and on the other side, an hundred cubits; and the inner temple, and the porches of the court; the thresholds, and the closed windows, and the galleries round about on their three stories, over against the threshold, cieled with wood round about, and from the ground up to the windows; (now the windows were covered;) to the space above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure. And it was made with cherubim and palm trees; and a palm tree was between cherub and cherub, and every cherub had two faces; so that there was the face of a man toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: thus was it made through all the house round about. From the ground unto above the door were cherubim and palm trees made: thus was the wall of the temple. As for the temple, the door posts were squared; and as for the face of the sanctuary, the appearance thereof was as the appearance of the temple. The altar was of wood, three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is the table that is before the LORD. And the temple and the sanctuary had two doors. And the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other. And there were made on them, on the doors of the temple, cherubim and palm trees, like as were made upon the walls; and there were thick beams of wood upon the face of the porch without. And there were closed windows and palm trees on the one side and on the other side, on the sides of the porch: thus were the side-chambers of the house, and the thick beams.

Then he brought me forth into the outer court, the way toward the north: and he brought me into the chamber that was over against the separate place, and which was over against the building toward the north. Before the length of an hundred cubits was the north door, and the breadth was fifty cubits. Over against the twenty cubits which belonged to the inner court, and over against the pavement which belonged to the outer court, was gallery against gallery in the third story. And before the chambers was a walk of ten cubits breadth inward, a way of one cubit; and their doors were toward the north. Now the upper chambers were shorter: for the galleries took away from these, more than from the lower and the middlemost, in the building. For they were in three stories, and they had not pillars as the pillars of the courts: therefore the uppermost was straitened more than the lowest and the middlemost from the ground. And the wall that was without by the side of the chambers, toward the outer court before the chambers, the length thereof was fifty cubits. For the length of the chambers that were in the outer court was fifty cubits: and, lo, before the temple were an hundred cubits. And from under these chambers was the entry on the east side, as one goeth into them from the outer court. In the thickness of the wall of the court toward the east, before the separate place, and before the building, there were chambers. And the way before them was like the appearance of the way of the chambers which were toward the north; according to their length so was their breadth: and all their goings out were both according to their fashions, and according to their doors. And according to the doors of the chambers that were toward the south was a door in the head of the way, even the way directly before the wall toward the east, as one entereth into them. Then said he unto me, The north chambers and the south chambers, which are before the separate place, they be the holy chambers, where the priests that are near unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meal offering, and the sin offering, and the guilt offering; for the place is holy. When the priests enter in, then shall they not go out of the holy place into the outer court, but there they shall lay their garments wherein they minister; for they are holy: and they shall put on other garments, and shall approach to that which pertaineth to the people.

Now when he had made an end of measuring the inner house, he brought me forth by the way of the gate whose prospect is toward the east, and measured it round about. He measured on the east side with the measuring reed, five hundred reeds, with the measuring reed round about. He measured on the north side, five hundred reeds, with the measuring reed round about. He measured on the south side, five hundred reeds, with the measuring reed. He turned about to the west side, and measured five hundred reeds with the measuring reed. He measured it on the four sides: it had a wall round about, the length five hundred, and the breadth five hundred, to make a separation between that which was holy and that which was common.

Afterward he brought me to the gate, even the gate that looketh toward the east: and behold, the glory of the God of Israel came from the way of the east: and his voice was like the sound of many waters: and the earth shined with his glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city; and the visions were like the vision that I saw by the river Chebar: and I fell upon my face. And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east. And the spirit took me up, and brought me into the inner court; and behold, the glory of the LORD filled the house. And I heard one speaking unto me out of the house; and a man stood by me. And he said unto me, Son of man, this is the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever: and the house of Israel shall no more defile my holy name, neither they, nor their kings, by their whoredom, and by the carcases of their kings in their high places; in their setting of their threshold by my threshold, and their door post beside my door post, and there was but the wall between me and them; and they have defiled my holy name by their abominations which they have committed: wherefore I have consumed them in mine anger. Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever.

Thou, son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, make known unto them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof, and write it in their sight: that they may keep the whole form thereof, and all the ordinances thereof, and do them. This is the law of the house: upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house.

2

Ordinances of the Altar

And these are the measures of the altar by cubits: (the cubit is a cubit and an handbreadth:) the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about a span: and this shall be the base of the altar. And from the bottom upon the ground to the lower settle shall be two cubits, and the breadth one cubit; and from the lesser settle to the greater settle shall be four cubits, and the breadth a cubit. And the upper altar shall be four cubits; and from the altar hearth and upward there shall be four horns. And the altar hearth shall be twelve cubits long by twelve broad, square in the four sides thereof. And the settle shall be fourteen cubits long by fourteen broad in the four sides thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about; and the steps thereof shall look toward the east.

And he said unto me, Son of man, thus saith the Lord GOD: These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon. Thou shalt give to the priests the Levites that be of the seed of Zadok, which are near unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering. And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse it and make atonement for it. Thou shalt also take the bullock of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary. And on the second day thou shalt offer a he-goat without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock. When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish. And thou shalt bring them near before the LORD, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the LORD. Seven days shalt thou prepare every day a goat for a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish. Seven days shall they make atonement for the altar and purify it; so shall they consecrate it. And when they have accomplished the days, it shall be that upon the eighth day, and forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord GOD.

3

The Entering in and Going forth of the Sanctuary

Then he brought me back the way of the outer gate of the sanctuary, which looketh toward the east; and it was shut. And the LORD said unto me, This gate shall be shut, it shall not be opened, neither shall any man enter in by it, for the LORD, the God of Israel, hath entered in by it; therefore it shall be shut. As for the prince, he shall sit therein as prince to eat bread before the LORD; he shall enter by the way of the porch of the gate, and shall go out by the way of the same. Then he brought me the way of the north gate before the house; and I looked, and behold, the glory of the LORD filled the house of the LORD: and I fell upon my face. And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary. And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord GOD: O ye house of Israel, let it suffice you of all your abominations, in that ye have brought in aliens, uncircumcised in heart and uncircumcised in flesh, to be in my sanctuary, to profane it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant, to add unto all your abominations. And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves. Thus saith the Lord GOD: No alien, uncircumcised in heart and uncircumcised in flesh, shall enter into my sanctuary, of any alien that is among the children of Israel. But the Levites that went far from me, when Israel went astray, which went astray from me after their idols; they shall bear their iniquity. Yet they shall be ministers in my sanctuary, having oversight at the gates of the house, and ministering in the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them. Because they ministered unto them before their idols, and became a stumblingblock of iniquity unto the house of Israel; therefore have I lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity. And they shall not come near unto me, to execute the office of priest unto me, nor to come near to any of my holy things, unto the things that are most holy: but they shall bear their shame, and their abominations which they have committed. Yet will I make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to min-

unto me; and they shall stand before me to offer
o me the fat and the blood, saith the Lord GOD: they
ll enter into my sanctuary, and they shall come near to
table, to minister unto me, and they shall keep my
rge. And it shall be that when they enter in at the
es of the inner court, they shall be clothed with linen
ments; and no wool shall come upon them, whiles
y minister in the gates of the inner court, and within.
ey shall have linen tires upon their heads, and shall
'e linen breeches upon their loins; they shall not gird
mselves with any thing that causeth sweat. And when
y go forth into the outer court, even into the outer court
he people, they shall put off their garments wherein they
ıister, and lay them in the holy chambers, and they shall
on other garments, that they sanctify not the people
h their garments. Neither shall they shave their heads,
suffer their locks to grow long; they shall only poll
ir heads. Neither shall any priest drink wine, when
y enter into the inner court. Neither shall they take
their wives a widow, nor her that is put away: but they
ll take virgins of the seed of the house of Israel, or a
ow that is the widow of a priest. And they shall teach
people the difference between the holy and the common,
l cause them to discern between the unclean and the
ın. And in a controversy they shall stand to judge;
ording to my judgments shall they judge it: and they
ll keep my laws and my statutes in all my appointed

feasts; and they shall hallow my sabbaths. And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves. And after he is cleansed, they shall reckon unto him seven days. And in the day that he goeth into the sanctuary, into the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord GOD. And they shall have an inheritance; I am their inheritance: and ye shall give them no possession in Israel; I am their possession. They shall eat the meal offering, and the sin offering, and the guilt offering; and every devoted thing in Israel shall be theirs. And the first of all the firstfruits of everything, and every oblation of everything, of all your oblations, shall be for the priests: ye shall also give unto the priest the first of your dough, to cause a blessing to rest on thine house. The priests shall not eat of any thing that dieth of itself, or is torn, whether it be fowl or beast.

4

The Holy Portion of the Land

oreover, when ye shall divide by lot the land for inheri- e, ye shall offer an oblation unto the LORD, an holy of the land: the length shall be the length of five thousand reeds, and the breadth shall be ten thousand: it shall be holy in all the border thereof round about. Of this there shall be for the holy place five hundred in length by five hundred in breadth, square round about; and fifty cubits for the suburbs thereof round about. And of this measure shalt thou measure, a length of five and twenty thousand, and a breadth of ten thousand: and in it shall be the sanctuary, which is most holy. It is an holy portion of the land; it shall be for the priests, the ministers of the sanctuary, which come near to minister unto the LORD; and it shall be a place for their houses, and an holy place for the sanctuary. And five and twenty thousand in length, and ten thousand in breadth, shall be unto the Levites, the ministers of the house, for a possession unto themselves, for twenty chambers. And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, side by side with the oblation of the holy portion: it shall be for the whole house of Israel. And whatsoever is for the prince shall be on the one side and on the other side of the holy oblation and of the possession of the city, in front of the holy oblation and in front of the possession of the city, on the west side westward, and on the east side eastward: and in length answerable unto one of the portions, from the west border unto the east border. In the land it shall be to him for a possession in Israel: and my princes shall no more oppress my people; but they shall give the land to the house of Israel according to their tribes.

5

Oblations and Offerings

Thus saith the Lord GOD: Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgement and justice; take away your exactions from my people, saith the Lord GOD. Ye shall have just balances, and a just ephah, and a just bath. The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer. And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh. This is the oblation that ye shall offer; the sixth part of an ephah from an homer of wheat, and ye shall give the sixth part of an ephah from an homer of barley: and the set portion of oil, of the bath of oil, shall be the tenth part of a bath out of the cor, which is ten baths, even an homer; for ten baths are an homer: and one lamb of the flock, out of two hundred, from the fat pastures of Israel; for a meal offering, and for a burnt offering, and for peace offerings, to make atonement for them, saith the Lord GOD. All the people of the land shall give unto this oblation for the prince in Israel. And it shall be the prince's part to give the burnt offerings, and the meal offerings, and the drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all the appointed feasts of the house of Israel: he shall prepare the sin offering, and the meal offering, and the burnt offering, and the peace offerings, to make atonement for the house of Israel.

Thus saith the Lord GOD: In the first month, in the first day of the month, thou shalt take a young bullock without blemish; and thou shalt cleanse the sanctuary. And the priest shall take of the blood of the sin offering, and put it upon the door posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court. And so thou shalt do on the seventh day of the month for every one that erreth, and for him that is simple: so shall ye make atonement for the house. In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering. And the seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a he-goat daily for a sin offering. And he shall prepare a meal offering, an ephah for a bullock, and an ephah for a ram, and an hin of oil to an ephah. In the seventh month, in the fifteenth day of the month, in the feast, shall he do the like the seven days; according to the sin offering, according to the burnt offering, and according to the meal offering, and according to the oil.

Thus saith the Lord God: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened. And the prince shall enter by the way of the porch of the gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate; then he shall go forth: but the gate shall not be shut until the evening. And the people of the land shall worship at the door of that gate before the Lord in the sabbaths and in the new moons. And the burnt offering that the prince shall offer unto the Lord shall be in the sabbath day six lambs without blemish and a ram without blemish; and the meal offering shall be an ephah for the ram, and the meal offering for the lambs as he is able to give, and an hin of oil to an ephah. And in the day of the new moon it shall be a young bullock without blemish; and six lambs, and a ram; they shall be without blemish: and he shall prepare a meal offering, an ephah for the bullock, and an ephah for the ram, and for the lambs according as he is able, and an hin of oil to an ephah. And when the prince shall enter, he shall go in by the way of the porch of the gate, and he shall go forth by the way thereof. But when the people of the land shall come before the Lord in the appointed feasts, he that entereth by the way of the north gate to worship shall go forth by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth straight before him. And the prince, when they go in, shall go in in the midst of them; and when they go forth, they shall go forth together. And in the feasts and in the solemnities the meal offering shall be an ephah for a bullock, and an ephah for a ram, and for the lambs as he is able to give, and an hin of oil to an ephah. And when the prince shall prepare a freewill offering, a burnt offering or peace offerings as a freewill offering unto the Lord, one shall open for him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he doth on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate. And thou shalt prepare a lamb of the first year without blemish for a burnt offering unto the Lord daily: morning by morning shalt thou prepare it. And thou shalt prepare a meal offering with it morning by morning, the sixth part of an ephah, and the third part of an hin of oil, to moisten the fine flour; a meal offering unto the Lord continually by a perpetual ordinance. Thus shall they prepare the lamb, and the meal offering, and the oil, morning by morning, for a continual burnt offering.

Thus saith the Lord God: If the prince give a gift unto any of his sons, it is his inheritance, it shall belong to his sons; it is their possession by inheritance. But if he give of his inheritance a gift to one of his servants, it shall be his to the year of liberty; then it shall return to the prince; but as for his inheritance, it shall be for his sons. Moreover the prince shall not take of the people's inheritance, to thrust them out of their possession; he shall give inheritance to his sons out of his own possession: that my people be not scattered every man from his possession.

Then he brought me through the entry, which was at the side of the gate, into the holy chambers for the priests, which looked toward the north: and behold, there was a place on the hinder part westward. And he said unto me, This is the place where the priests shall boil the guilt offering and the sin offering, where they shall bake the meal offering; that they bring them not forth into the outer court, to sanctify the people. Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and behold, in every corner of the court there was a court. In the four corners of the court there were courts inclosed, forty cubits long and thirty broad: these four in the corners were of one measure. And there was a row of building round about in them, round about the four, and it was made with boiling places under the rows round about. Then said he unto me, These are the boiling houses, where the ministers of the house shall boil the sacrifice of the people.

6

The Healing Waters

And he brought me back unto the door of the house; and behold, waters issued out from under the threshold of the house eastward, for the forefront of the house was toward the east: and the waters came down from under, from the right side of the house, on the south of the altar. Then brought he me out by the way of the gate northward, and led me round by the way without unto the outer gate, by the way of the gate that looketh toward the east; and behold, there ran out waters on the right side. When the man went forth eastward with the line in his hand, he measured a thousand cubits, and he caused me to pass through the waters, waters that were to the ankles. Again he measured a thousand, and caused me to pass through the waters, waters that were to the knees. Again he measured a thousand, and caused me to pass through the waters, waters that were to the loins. Afterward he measured a thousand; and it was a river that I could not pass through: for the waters were risen, waters to swim in, a river that could not be passed through. And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the bank of the river. Now when I had returned, behold, upon the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue forth toward the eastern region, and shall go down into the Arabah: and they shall go toward the sea; into the sea shall the waters go which were made to issue forth; and the waters shall be healed. And it shall come to pass, that every living creature which swarmeth, in every place whither the rivers come, shall live; and there shall be a very great multitude of fish: for these waters are come thither, and the waters of the sea shall be healed, and every thing shall live whithersoever the river cometh. And it shall come to pass, that fishers shall stand by it: from En-gedi even unto En-eglaim shall be a place for the spreading of nets; their fish shall be after their kinds, as the fish of the great sea, exceeding many. But the miry places thereof, and the marishes thereof, shall not be healed; they shall be given up to salt. And by the river upon the bank thereof, on this side and on that side, shall grow every tree for meat, whose leaf shall not wither, neither shall the fruit thereof fail: it shall bring forth new fruit every month, because the waters thereof issue out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for healing.

7

The Borders of the Tribes

Thus saith the Lord God: This shall be the border, whereby ye shall divide the land for inheritance according to the twelve tribes of Israel: Joseph shall have portions. And ye shall inherit it, one as well as another; concerning the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance. And this shall be the border of the land: on the north side, from the great sea, by the way of Hethlon, unto the entering in of Zedad; Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazer-hatticon, which is by the border of Hauran. And the border from the sea shall be Hazar-enon at the border of Damascus, and on the north northward is the border of Hamath. This is the north side. And the east side, between Hauran and Damascus and Gilead, and the land of Israel, shall be Jordan; from the north border unto the east sea shall ye measure. This is the east side. And the south side southward shall be from Tamar as far as the waters of Meriboth-kadesh, to the brook of Egypt, unto the great sea. This is the south side southward. And the west side shall be the great sea, from the south border as far as over against the entering in of Hamath. This is the west side. So shall ye divide this land unto you according to the tribes of Israel. And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you; and they shall be unto you as the homeborn among the children of Israel: they shall have inheritance with you among the tribes of Israel. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord GOD.

Now these are the names of the tribes: from the north end beside the way of Hethlon to the entering in of Hamath, Hazar-enan at the border of Damascus, northward beside Hamath: and they shall have their sides east and west: Dan, one portion. And by the border of Dan, from the east side unto the west side: Asher, one portion. And by the border of Asher, from the east side even unto the west side: Naphtali, one portion. And by the border of Naphtali, from the east side unto the west side: Manasseh, one portion. And by the border of Manasseh, from the east side unto the west side: Ephraim, one portion. And by the border of Ephraim, from the east side even unto the west side: Reuben, one portion. And by the border of Reuben, from the east side unto the west side: Judah, one portion.

And by the border of Judah, from the east side unto the west side, shall be the oblation which ye shall offer, five and twenty thousand reeds in breadth, and in length as one of the portions, from the east side unto the west side: and the sanctuary shall be in the midst of it. The oblation that ye shall offer unto the LORD shall be five and twenty thousand reeds in length, and ten thousand in breadth. And for these, even for the priests, shall be the holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof. It shall be for the priests that are sanctified of the sons of Zadok, which have kept my charge; which went not astray when the children of Israel went astray, as the Levites went astray. And it shall be unto them an oblation from the oblation of the land, a thing most holy, by the border of the Levites. And answerable unto the border of the priests, the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand. And they shall not sell of it, neither exchange it, nor shall the firstfruits of the land be alienated: for it is holy unto the LORD. And the five thousand that are left in the breadth, in front of the five and twenty thousand, shall be for common use, for the city, for dwelling and for suburbs: and the city shall be in the midst thereof. And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred. And the city shall have suburbs; toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty. And the residue in the length, answerable unto the holy oblation, shall be ten thousand eastward, and ten thousand westward: and it shall be answerable unto the holy oblation; and the increase thereof shall be for food unto them that labour in the city. And they that labour in the city, out of all the tribes of Israel, shall till it. All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city. And the residue shall be for the prince, on the one side and on the other of the holy oblation and of the possession of the city, in front of the five and twenty thousand of the oblation toward the east border, and westward in front of the five and twenty thousand toward the west border, answerable unto the portions, it shall be for the prince: and the holy oblation and the sanctuary of the house shall be in the midst thereof. Moreover from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

And as for the rest of the tribes: from the east side unto the west side; Benjamin, one portion. And by the border of Benjamin, from the east side unto the west side; Simeon, one portion. And by the border of Simeon, from the east side unto the west side; Issachar, one portion. And by the border of Issachar, from the east side unto the west side; Zebulun, one portion. And by the border of Zebulun, from the east side unto the west side; Gad, one portion. And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of Meribath-kadesh, to the brook of Egypt, unto the great sea. This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their several portions, saith the Lord GOD.

And these are the goings out of the city; on the north side four thousand and five hundred reeds by measure: and the gates of the city shall be after the names of the tribes of Israel; three gates northward: the gate of Reuben, one; the gate of Judah, one; the gate of Levi, one: and at the east side four thousand and five hundred reeds; and three gates: even the gate of Joseph, one; the gate of Benjamin, one; the gate of Dan, one: and at the south side four thousand and five hundred reeds by measure; and three gates: the gate of Simeon, one; the gate of Issachar, one; the gate of Zebulun, one: at the west side four thousand and five hundred reeds, with their

three gates: the gate of Gad, one; the gate of A
one; the gate of Naphtali, one. It shall be eig
thousand reeds round about. And the name of the
from that day shall be, The LORD is there.

NOTES

BOOK I

i–iii. For the Vision of Ezekiel, and the threefold commission of his Call, see Introduction, pages xxvi–vii.

iii. The Opening of the Mouth. The interpretation of this followed above (Introduction, page xxvii) is different from that usually given (*e.g.* by Davidson, Driver).

The usual view is that the 'dumbness' is a restraint of prophecy, such as confinement to the prophet's house, the result of failure through the rebellious spirit of the people; and the 'opening of the mouth' is the cessation of that restraint upon the fall of Jerusalem and its confirmation of Ezekiel's position. It must be observed that (1) there is not a word of support in the text for the idea that Ezekiel exercised his ministry before the divine word of this section iii; (2) no difference in kind can be traced between his mode of ministry before and after the fall of the city. This interpretation would never be suggested except in view of two passages cited below.

The interpretation here followed is that alike the 'dumbness' and the 'opening of the mouth' attach to Ezekiel's ministry throughout, and are not distinctive of different periods. He is in this, the third phase of his Call, commanded to forego the public life of the popular prophets —

> *shut thyself within thine house . . . behold, they shall lay bands upon thee, and shall bind thee with them, and thou shalt not go out among them* —

and wait in his house for the people who are in earnest to visit him there; and even then he is to wait as one dumb for a moment of inspiration —

> *and I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb . . . but when I speak with thee, I will open thy mouth, and thou shalt say unto them,* etc.

This is in accordance with all that appears in the record: we repeatedly find deputations of the people thus waiting in the prophet's house for the inspiration to come. [Compare pages 26, 46, 71. The words on page 95 —

> *So I spake unto the people in the morning, and at even my wife died: and I did in the morning as I was commanded* —

suggest strongly that such deputations would visit the prophet's house every morning; and again the words on page 133 —

> *And they* [the children of thy people] *come unto thee as the people cometh,* etc. —

st habitual gatherings.] On the other hand, there is no c of Ezekiel exercising his office in public like the other phets. [For the single apparent exception see note to II. i.] The two passages which have lent support to the other inter- tation are as follows.

> *And thou, son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their heart, their sons and their daughters, that in that day he that escapeth*

> *shall come unto thee, to cause thee to hear it with thine ears? In that day shall thy mouth be open to him which is escaped, and thou shalt speak, and be no more dumb: so shalt thou be a sign unto them.* (Page 96.)

he other passage belongs to what really succeeds immediately, ough Book VI (of the Dooms of the Nations) interposes.

> *And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten. Now the hand of the LORD had been upon me in the evening, afore he that was escaped came; and he had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.* (Page 131.)

he point of these two passages has been understood to be that all of Jerusalem, and its announcement to Ezekiel, was to the occasion of removing a 'dumbness' that had lasted for e period of the preceding prophecies. The sense is rather at this, like all other occasions of Ezekiel's ministry, had the gular characteristics of a 'dumbness,' or period of waiting for e inspiration, and an 'opening of the mouth' when the inspiraon came. The 'dumbness' in this case took the form of ourning in silence (the whole subject of V. vii); and free eech followed with the confirmation of the event. The first the two passages promises that the tidings shall come to zekiel himself; the second records, not only their arrival, but so how the prophet divined their coming and broke out with inspired speech hours before the arrival of the messenger. As confirmation of this interpretation compare the similar expression (page 113): *In that day* [a reference to a prophecy against Egypt] . . . *I will give thee the opening of the mouth in the midst of them.* Compare also the concluding words of the first passage, *So shalt thou be a sign unto them:* which clearly refer to the previous words in V. vii, *Thus shall Ezekiel be unto you a sign:* this absolutely connects the *opening of the mouth*, etc., of this passage with the particular emblem of V. vii, the silent grief and the change to speech.

iv. For the emblematic action see Introduction, pages vii–x.

v, vi. See Introduction, page xxviii.

Page 24. *The rod hath blossomed:* in the sense of the English colloquialism, 'Hemp has been sown for thee.'

Page 25. *As for the beauty of his ornament, he set it in majesty:* the general sense of the passage is: silver and gold have been made beautiful for the service of the temple, but they have been abused, etc. Compare *Hosea*, chapter ii. 8.—*Make the chain:* the expression is abrupt, but the only meaning can be a threat of captivity.

vii. Compare Introduction, pages xiii, xxviii.

Page 28. *They put the branch to their nose:* either (1) veil their faces as part of the ceremony, or (2) a proverb of mockery. The LXX understands the latter.

Page 33. *This city is the caldron, and we be the flesh.* Compare Introduction, page xvii.

BOOK II

i. Compare Introduction, pages xi, xxviii. The emblematic action of this prophecy raises a difficulty. At first sight it appears an exception to all the indications in the rest of *Ezekiel*, that his prophecies were delivered only in his own house. (Compare note to I. iii.) But careful study will show that this prophecy is no exception.

The general notion of the whole is clear: Ezekiel is to handle household stuff as if he were one of the besieged intending to quit Jerusalem, and then, as if in an accession of panic, to symbolise stealing away by night. No difficulty arises about the expression, *I digged through the wall with mine hand.* This is obviously a mere symbolic action, which could just as well be performed within doors as without. The suggestion that the prophet was actually seen making a hole through the wall of his house, and coming outside, is not only discredited by the phrase *with my hand*, but further lacks symbolic point: the exiles would dig through the walls of the city, not of their own houses. The difficulty rather lies in these words: —

> *In the even I digged through the wall with mine hand; I brought it forth in the dark . . . and in the morning came the word of the LORD unto me*, etc.

Certainly this seems at first sight to suggest some action outside the house at night which attracts attention, and which is explained in the morning. All the same, I believe a careful study of the whole passage by one familiar with Ezekiel's mode of speech will lead to the view that the whole is within the emblematic action of the usual morning prophecy in Ezekiel's own house. That there is nothing improbable in the suggestion that the 'night' and 'morning' are parts of the graphically suggested scene will be granted by those who have noted how intimately Ezekiel mingles the language of the outer symbol with that of reality (compare page 163: *the vision which I saw when I came to destroy the city*). That this is not only possible, but the necessary interpretation, appears from such expressions as these: —

> *carry it forth in the dark; thou shalt cover thy face that thou see not the ground: for I have set thee for a sign unto the house of Israel.*

No meaning can be attached to the covering of the face excep that it is a conventional symbol to suggest that the action is t be understood as taking place by night: the removing of th covering would suggest the end of the night of panic, and symb there gives place to speech. This interpretation is further co firmed by the application of the parable: —

> *And the prince . . . shall bear upon his shoulder in dark . . . he shall cover his face, because he shall not see ground with his eyes.*

So closely are intermixed the emblematic and the reality nified: *he* [the prophet personating the fugitive prince] *cover his face, because he* [the real prince] *shall* [bec night] *not see the ground with his eyes.*

ii, iii, iv. Compare Introduction, pages xxviii–ix.

v, vi, vii. Compare Introduction, page xxviii.

Page 43. *Like foxes in the waste places;* so many busy vermin swarming over a ruined state. There is probably some proverbial expression connecting foxes with ruins, hence Tobiah's saying (*Nehemiah*, chapter iv. 3).

Page 45. *Sew pillows upon all elbows:* evidently body charms, the exact details of which are not known.

BOOK III

i, ii, iii. Compare Introduction, pages xii–xiii.

Page 52. *Thy birth and thy nativity is of the land of the Canaanite:* though this might be construed literally of the city Jerusalem, yet the words would better be made part of the parable: Thou wast on a par with the heathen until I called thee. Compare the naming of Samaria and Sodom as elder and younger sisters in the following prophecy.

iv. Introduction, page xiii. Of course, an element entering into the allegory is that Babylon and Egypt, the eagles in question, are represented by rivers, Euphrates and Nile: hence the detail of the cedar that *its branches turned toward him and the roots thereof were under him;* and again: *shot forth its branches toward him, from the beds of its plantation, that he might water it.* The representation of political proclivities by roots feeling their way toward the waters is a powerful image.

v. Compare Introduction, page xxx.

vi, vii. Compare Introduction, page xi. The well-marked wailing rhythm of Hebrew verse has not been attempted by the

Revisers; Davidson traces it only about half through vi. This is only what might be expected: the rhythm was extemporised as part of the emblematic accessories in the oral delivery: the written record need do no more than suggest it. Compare the end of vii: *this is a lamentation, and shall be for a lamentation* (*i.e.* in its oral form).

BOOK IV

For the book as a whole see Introduction, pages xxx–xxxi.

Page 73. *Moreover also I gave them statutes that were not good*, etc. The structure of this discourse is regular: in successive phases God is represented as 'lifting up his hand' to punish, but relaxing into a milder punishment. The sentence preceding the above words opens: *Moreover I lifted up mine hand unto them in the wilderness, that I would scatter them among the nations*, etc.; this purpose has not been carried out, except thus far, that they have been left to adopt evil statutes and customs that would eventuate in slavery to the nations. *I gave them*, etc., is an expression of the same order as the Lord hardening Pharaoh's heart: all that omnipotence permits is spoken of as being done by omnipotence.

BOOK V

ii. This is fully explained in Introduction, pages xiv–xvii.

Page 82. *It shall be unto them as a vain divination in their sight, which have sworn oaths unto them.* The inhabitants

Jerusalem are confident they shall escape because of their treaty with Babylon: forgetting, until the advent of the conqueror reminds them, how they have treacherously violated that treaty.

Page 83. *Cause it to return into its sheath.* The words are addressed by God to the prophet in reference to the sword used as emblem. Compare Introduction, page xvii.

iii, iv, v. Compare Introduction, pages xii, xxxi.

Page 88. *She saw men pourtrayed upon the wall . . . and as soon as she saw them she doted upon them.* Travellers saw the wall pictures of the Chaldeans and brought the rumour of them to Jerusalem: she loved upon rumour.

vi. This is fully discussed in Introduction, pages xvii–xix.

vii. Introduction, page xi, and also see above, page 188.

BOOK VI

i. The parallelism of the four paragraphs makes this a single prophecy — a cluster of Dooms.

ii, iii. Compare Introduction, pages xx, xxxii.

iv. Though the detailed language is full of difficulties, owing to disorder of the original text, yet the general sense is not difficult. The underlying image is that of a Guardian Cherub of Eden: and the whole is founded upon some (lost) tradition of the fall of such a Guardian Spirit. The idea is of obvious application to the prince or guardian of the fairest of all cities.

Page 108. *Thou sealest up the sum:* thou art the sealer up or guardian of that [Tyre] which is the sum of all wisdom and beauty. — *Every precious stone was thy covering:* as the word translated *covering* does not occur elsewhere, its meaning must be largely determined by the context. The previous expression *sealest up the sum* suggests as the meaning for *covering* (namely, *what thou coverest*) the contents of Eden (or Tyre).—*The workmanship of thy tabrets and of thy pipes was in thee:* this is enumerated as part of the riches [of Tyre] guarded by the prince.—*Thou wast the anointed cherub that covereth:* the immediate context, *I set thee . . . upon the holy mountain of God*, favours the view that this still relates to the *covering* or guardian cherub of Eden, not to the cherubs *covering* the ark.—*In the midst of the stones of fire:* either (1) the precious stones before enumerated as the treasure guarded, as if the cherub-prince walked in a realm of brilliance; or (2) there is some allusion to the sword [of fire] which turned every way to guard the Tree of Life in the Story of Eden, *stones* in this case being a metaphorical expression for flash or glitter.—*I brought forth a fire from the midst of thee, it hath devoured thee:* a fiery being [a general O.T. conception for supernatural personages] consumed by his own fire.

v, vi, vii. Introduction, pages xx, xxxii.

Page 113. *I will give thee the opening of the mouth in the midst of them:* see above, page 190.

Page 119. *The Dragon of the Seas.* As to the primitive conception of the sea monster and its connection with eclipses see note in the *Job* volume of this series, page 151. Apparently, however, the words *when I shall extinguish thee* are addressed to the land of Egypt, though in the parable Egypt should be the dragon which extinguishes the lights. The popular fancies simply serve as links between the one set of images and the other.

Page 121. *A wail for Egypt.* By common consent the text of Ezekiel at this point is in confusion. There is just enough to enable us to catch the principle of this weird dirge, though the details continually conflict with it. It is a mingling of recitative and rhythmic short lines, the former enumerating the inhabitants of the underworld, the latter serving as a sort of refrain. Apparently, in spite of the date introduction, the concluding lines of section 6 lead up to section 7: the recitative may be supposed to be spoken by the prophet, the refrain chanted by the 'daughters of the nations.'—*Wail for the multitude of Egypt and cast them down: i.e.* celebrate their going down.

BOOK VII

i. Compare Introduction, page xxxiii.

Page 133. *And they come unto thee as the people cometh:* see note above, page 188.

ii. Compare Introduction, pages xix, xxxiv.

iii. Introduction, page xxxiv.

iv. Introduction, pages xiii, xxxiv.

v. Introduction, pages v, xxxiv.

vi. Introduction, pages xiii, xxxiv. Though attempts have been made to identify all the various peoples enumerated, yet the suggestion is simply that they are typical of a very distant power, outside even the world of which Babylon is the dominant force.

The typical commercial nations (Sheba, Dedan, Tarshish) accompany as camp followers.

Page 151. *Till the buriers have buried it in the valley of Hamon-gog. And Hamonah shall also be the name of a city.* As if to say, Valleys and cities shall be named from this overthrow (*Hamon-gog* is Multitude of Gog).

vii. Introduction, pages xiv, xxxiv. The main point of this elaborate prophecy is that it is a revelation of the New Jerusalem and its land, analogous to the older revelation in the mount to Moses. Hence both the minuteness of the details for the Temple, like those of Moses for the Tabernacle, and also the prominence of the divine glory as part of the vision. An analysis of this would hardly be within the scope of this work: it is very clearly given in Dr. Davidson's edition (Cambridge Bible for Schools).

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AND

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